

# REFORMED CHURCH MESSENGER

## FAMILY ALTAR NUMBER

### What Makes a Home?

Victor Hugo sang:

"A house is built of bricks and stone,  
Of tiles and posts and piers;  
But a home is built of loving deeds  
That stand a thousand years.

We need to remember that today. To make the home a place of permanent love, peace and spiritual beauty will always be a supreme moral achievement—and only Religion will secure it. Not only in a motto on the walls, but in the hearts of parents and children let this sentiment be inscribed:

"Christ is the Head of this Home, the unseen Guest at every meal,  
the silent Listener to every conversation."

PAUL S. LEINBACH.

### Childhood IN ARMENIA



As It  
Used  
To Be

Will You Adopt  
an Orphan—?  
He Needs Your Help

As It  
Is  
Now



**NEAR EAST RELIEF**  
1 Madison Avenue N.Y.C.

### Prayer for the Home Life

O Thou in whom all the family in heaven and on earth is named, grant to our home this day the gifts of peace, of joy. Open Thou our eyes, that the precious things of life which lie so near to our hands may be rightly valued. Grant us simple ways, humble spirits, grateful hearts, that at the table, in our family circle, in sorrow and in gladness, we may find present as our brother and comrade the great Friend, Thy Son, our Saviour. Amen.—Irving Maurer.

PHILADELPHIA, DECEMBER 11, 1919



# THE FORWARD MOVEMENT

## WOMEN IN THE INTERCHURCH MOVEMENT

The "new freedom" of women in Church work is indicated by the position taken in the Interchurch World Movement. This position is set forth in a new declaration of independence from the pen of Mrs. Grace Farmer. It reads as follows:

"When in the course of human events it becomes necessary for Church women to seek closer co-operation with clergy and laymen in the tasks of the Interchurch World Movement rather than to emphasize the separate and equal station to which the laws of nature entitle them, a decent respect to the opinions of mankind requires that they should declare the policy that they desire to follow.

"We hold these truths to be self-evident—that men and women are intended by their Creator to be free and equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty and the acquiring of spiritual resources. That to secure these rights, departments and divisions are instituted in the Interchurch World Movement deriving their just powers from the consent of the General and Executive Committees.

"Prudence indeed will dictate that woman's boards, societies and local federations long established and well organized should not be changed or their methods or achievements lost sight of; and accordingly we intend to conserve all the good of the past and to plan wisely for the future of the womanhood of the world.

"But in this age of co-operation when the segregation of woman is no longer in vogue, we solemnly publish and declare that Church women are, and of right ought to be, free and independent Christians; that they should share responsibility in any and all departments of the Movement in which they would naturally feel interest and exert influence, and that the director of the department of woman's activities should consult freely with the directors of other departments in formulating new plans and executing the same. And, for the support of this policy, with a firm reliance on the protection of Divine Providence, we urge all Protestant Church women everywhere to pledge to each other their lives, their fortunes and their sacred honor."

## BRIEFS

The preliminary announcement of the winter program for the Forward Movement in the congregation is being mailed to pastors and committeemen at this time. It suggests a rich and active life for the local Church and its observance promises rich blessing throughout the denomination.

Secretaries Lampe and Bromer have been drafted for the greater part of the month of December into the service of the Interchurch World Movement as members of the speakers' team for training conferences in the Philadelphia-Pittsburgh-Columbus district, Dr. Lampe having been appointed leader of the team. The conferences which this team will conduct fall within the more thickly populated sections of the Reformed Church and will be helpful in furthering our own Forward Movement.

The public press reports of the Forward

Movement conferences throughout the Central Region reflect not only successful meetings in this part of the Church, but able handling of the publicity department by Regional Secretary George W. Good.

Among the hardest workers in the Forward Movement is the Rev. Lewis D. Benner, Secretary of the Western Region. Through his strenuous labors the widely separated sections of this large field are being enlisted in our big denominational program.

The last number of the "Forward Movement Bulletin" was a "Stewardship Number." Its strong presentation of the principles of Christian Stewardship and its practical suggestions for the application of these principles in the Christian life were immensely helpful in securing enlistments in the Fellowship of Stewardship on Enrollment Day last Sunday.

Professor Karl J. Ernst, of the Mission House faculty, is one of the effective speakers for the Forward Movement in the Northwest. He recently presented the cause in an eloquent sermon in the First Church of Milwaukee, Rev. Henry C. Nott, D. D., pastor.

Sunday evening, Rev. Paul S. Leinbach, D. D., gave an address in behalf of the Forward Movement at a mass meeting in Trinity Church, Norristown, Pa., in which the three Reformed congregations of that place—the Church of the Ascension, Christ Church and Trinity—united. Dr. Leinbach spoke on the subject, "Today's Challenge to the Church," and made a profound impression upon the congregations that filled the Church. Revs. Bright, Peck and Kriebel took part in the service.

Rev. C. F. C. Suckow, of the Fifth Church, Philadelphia, strongly endorses the Forward Movement in the Philadelphia edition of the "Hausfreund." The members of the congregation are urged to carry out the program of activities suggested by the Movement and especially to develop a greater missionary interest.

The schedule of Forward Movement mass meetings for last Sunday, December 7, was as follows: Butler, Pa., Dr. Joseph H. Apple; Shamokin, Pa., Dr. Theodore F. Herman; Buffalo, N. Y., Dr. Paul S. Leinbach; Dayton, Ohio, Dr. George L. Omwake; Pottstown, Pa., Dr. George W. Richards.

On next Sunday, December 14, at 7.30 P. M., a mass meeting of the Reformed people of Reading will be held under the auspices of the Forward Movement with Dr. George W. Richards and Dr. Charles E. Schaeffer as the speakers. On the same date, the city of Allentown will observe "Field Day" in the interest of the Forward Movement with addresses in the Reformed Churches morning and evening by the following heralds: Dr. Paul S. Leinbach, Dr. Joseph H. Apple, Dr. Edward S. Bromer, Dr. Theodore F. Herman, Secretary Edwin M. Hartman, Dr. George W. Richards and Dr. George L. Omwake.

## THE BOARD OF EDUCATION OF THE SYNOD OF THE POTOMAC

Notable advances have been made during the current school year in serving the

interests of the students to whom aid has been promised. Should congregational and Classical treasurers put into the Board's treasury before January 1st, 1920, \$500.00 in addition to the amount now in hand, the students can receive their second remittances as of that date and the Board escape obligations at bank.

Twenty-five students are being aided. The remittance due each of them on January 1st is \$75.00. This is a worthy objective. Shall it not be accomplished?

Frederick A. Rupley, Treasurer,  
223 N. Hartley St., York, Pa.

December 3, 1919.

## PHOEBE DEACONESS AND OLD FOLKS' HOME

Rev. F. H. Moyer, Superintendent  
Thanksgiving Day

Thanksgiving Day was a busy one at the Home this year. The dinner was a little better than what we usually have. This kept the cook and the help going all morning. It was a day when visitors were likely to appear and the house had to be very clean. This made more work for some of our number.

The Thanksgiving service was conducted in the Old Folks' building at 2.30 P. M. and was in charge of the superintendent. The addresses were delivered by the three girls in the Training Class and Deaconess Harriet Bowers.

Miss Staeger spoke of the many and interesting changes which take place between the seed sowing and the harvest. The bounties which God bestows must first be prepared; this preparation entails many progressive changes, and in many instances long periods of time.

Miss Niksch dwelt on man's part in the production of the harvest. Many hands are busily toiling all the time preparing food for our table. She traced the different processes necessary before we can have our daily bread. On our table are found things which have been grown in widely separated regions of the earth; these had to be handled by many hands before they could reach our tables. We owe them a debt of gratitude.

Miss Ohlinger followed by emphasizing the things God does in the production of the many things necessary to supply our wants. God does what man cannot do. He creates, He puts the life into the seeds, He multiplies them. Man cannot do this. Let us be grateful to God for all His blessings.

Miss Bowers laid special stress upon the things the Church has done for this institution. The Church fosters Christ's life among her members. It leads them into doing all manner of kind deeds. The Christ-like life of her members has led them to found and maintain this Home. We, therefore, owe a debt of gratitude to the Church. May we truly appreciate what it is doing for us.

These five- to eight-minute addresses had been well prepared and they were delivered in a very effective manner. For the members of the Training Class this was a first effort, and it was evident that all who spoke will in due time give a good account of themselves. Besides visitors from Reading, there were quite a number from Allentown and vicinity.



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# Reformed Church - Messenger -

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa.

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## Religion in the Home

**T**HRICE blessed are those who are reared in a true Christian home, such a home as is built upon love and is made a shrine for all that is most sacred and beautiful in human life. Nothing in all the world can take the place of a genuine and vital family religion. Nothing can so bind the members of a household together in sincere affection and mutual helpfulness, and no memories of after days are sweeter than those of the family altar. The desolate miner in the sparsely settled regions of the West, who would climb the mountainside five miles, at evening time, just to hear a mother sing her baby to sleep with the old hymns that he used to hear at his own mother's knee, was merely symbolizing a longing that lies deep in every true man's heart.

The writer has no more helpful memory than that which grows out of the prayer circle in the old home. Father and mother have passed on into glory, and the old home is in the hands of others, but that family altar is a reality in the lives of those who survive. Father's morning song still lingers in our hearts with a melody all its own, and the fervent prayers and the reading of God's Word are anchors of the soul. Stocks and bonds could not buy a heritage like that.

We do well in connection with the Forward Movement to stress the necessity for the re-establishment of our broken-down family altars. It may not be necessary to hark back in all details to the customs of our pious ancestors, and at all costs we must avoid stiff formality and every sort of mechanical pretense; but *that we must introduce more real religion into the home life must be evident to every thoughtful mind.* If we have the will to do it, we'll find a way. Some time must be found for Christian families to get together for a mutual reading of the Bible and for family prayers that will call down the Divine blessing upon the household. No merely individual attention to these duties can be a satisfactory substitute for family worship. It will be all the better if, at such a sacred time, some of the dear old hymns of the Church are used, and we can testify that it will make those hymns far more precious to the hearts of both parents and children.

Another privilege and duty that should be stressed in every home is the importance of "grace at meat." Certainly it should seem normal and natural for all Christian people to bow their heads and hearts and utter a word of gratitude to the Giver of all good before partaking of our daily bread, and it certainly seems abnormal when professing Christians neglect this, like the most ungodly of their neighbors. We shall never forget how the elder of a certain Church told us that he was conscience-stricken and converted from his indifference by the unintentional but none the less stinging rebuke of a little boy, the son of a friend, who was invited to take dinner at his home. When they had started the meal, the little fellow looked up into this elder's face and said, "*At our house we always thank God for our food before we eat; but you folks start right in eating, just like my dog.*"

There will be less broken-hearted fathers and mothers, grieving over the sin and shame of their children, if parents recognize the sacred trust they have received from God and establish a home in which the atmosphere is distinctly and definitely religious. It is upon such homes that we must depend for leadership in solving the serious problems of this time. Let MESSENGER readers make earnest with this question. This issue contains many splendid suggestions and heart-warming testimonies concerning the value of family prayers. Fundamentally it is not so much a problem of formal observances as of keeping the life of the home in tune with spiritual things. In the truest sense, *we cannot "keep the home fires burning" if the light of religion has gone out upon the hearth-stone.*



# EDITORIAL

## WOMEN PREACHERS ORGANIZE

It is quite significant of these times that there should have been recently organized in St. Louis the International Association of Women Preachers. The purpose, as stated in the constitution of the new organization, is: "to promote fellowship among women preaching the Gospel of Jesus Christ, to secure equal ecclesiastical rights for women, and to encourage capable and consecrated young women to take up the work of the ministry." Further information can be secured from the President, Miss M. Madeline Southard, Winfield, Kan., or the General Secretary, Mrs. Mary Kuhl, Champaign, Ill.

In their declaration of principles, these preacher women declared themselves as "standing for the Holy Scriptures as the revelation of God to man and the ground of faith in Jesus Christ as Saviour; a full presentation in teaching and preaching of both individual salvation and social righteousness; a missionary program that shall comprehend the needs of the whole man throughout the world; and a genuine democracy that shall secure equality of opportunity for all, regardless of property, caste, race or sex." When has a council or conference of men stated the greatest Christian ideals more adequately or succinctly?

Nine denominations were represented in the group that met for organization, and the Association was made international, to include the many evangelists in mission fields. The Reformed Church may not, at this juncture, be directly concerned in such an organization, but who can prophesy how soon we may have representatives in such a body? He would be rash, indeed, in the face of the social changes that are constantly taking place, who would venture to assert that the time will never come when women will be ordained to preach in Reformed Church pulpits. At any rate, we can pray for great blessing upon this new organization, for there is no limit to the good which women can accomplish when they are organized for service.

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## SEEING RED

Time was, not long ago, when some of our fellow citizens were seeing German spies behind every bush; it is remarkable how fearful some folks are today that there are millions of Bolsheviks in America. There is so much furore in some quarters, such a welter of hysterical comment about the prevailing industrial unrest, that there is great need of counseling patience. Ministers should be the last people to give way to this hysteria and to resort to vaporings and threats which can only serve to incite disorder and prevent the orderly processes of government. Here is a refreshing flash of sanity from the virile pen of Dr. David H. Fouse, minister of the First Church, Denver, Col.

"When a man gets to 'seeing things' he is ready for a nerve specialist. This is the time in American history when we need clear seeing and straight thinking. A hysterical man is dangerous. We are facing grave dangers but none that we cannot meet successfully if we keep our heads. A flannel-mouthed Red spitting forth a lot of lurid ideas is a menace, but he is a negligible factor in American life. The citizen whose nerves are upset by this fellow is likely to do more damage than he. When a well-intentioned man begins to 'see red' he cannot distinguish between a forward-looking patriot and an anarchist. He loses faith in a hundred million people through fear of one thousandth of one per cent. He wants to abandon fundamental American principles for more drastic measures that get results quickly. *He turns from democratic practices and adopts Prussian tactics because Prussianism serves his purpose better.* Free speech and free assembly are in grave danger. Because a few agitators want to talk seditiously we are asked to allow no one to

talk. What we need is more talk. If ninety millions of us studied our problems and then talked and talked intelligently we would not have to pass un-American measures to keep a few people quiet. If a croaking radical cannot be refuted by the rest of us, then we have a bad case. It is easy to control a situation with policemen, but it is an unwise method. If the present crisis is to be handled by Force then we may see the day when Democracy will have to fight for a safe place in America. Do not allow the vision to become lurid; trust the masses of citizens; encourage everyone to study and debate; let everybody talk!"

The editor of the *Christian Register* does not hesitate to say that "Unless we change our tactics in dealing with the social unrest, we shall ruin our country." Certainly the brute force method which means organized repression for those who revolt against what they believe to be injustice, has not worked with any degree of success and it is a gross mistake to carry over war methods into peace times. We quite agree with this editor when he says that "We have miscalculated to a grave degree the inner working of human nature by supposing that in this country of all countries it would be possible to repress, frighten and subdue the offending people by excited language and angry demonstrations."

With the wisdom of those who fight forest fires, let us build an offensive of true propaganda to meet every false theory and every unlawful method. This business of meeting error with a bludgeon is both foolish and unworthy; it means, as the *Christian Register* says, "To employ Old Testament and not New Testament tactics. We speak only of law and order, not realizing that the institutions of humanity are founded, as Micah said, 'on justice and mercy' out of which law and order, as well as all real stability, progress, and happiness, issue. The great way is the way of Christ, who knew as no man knew how to assail wrong; but who never permitted His teachings to end or even to be overweighed with the evil in the world. He overcame evil with good." Let us not commit the fatal error of attempting to meet individual lawlessness with official lawlessness.

We believe, too, that the *New York World* has rendered a genuine service in its trenchant editorial on "The Graver Danger," when it said: "In spite of the poses of professional politicians and platform orators, there is no Bolshevik menace in the United States and there is no I. W. W. menace that an ordinarily capable police force is not competent to deal with. There is a great deal of Bolshevik agitation, which is mainly rhetorical, and the I. W. W. leaders are trying to capitalize industrial discontent for the benefit of their peculiar economic theories. But the American people are not fools and they have not gone crazy. They do not need a nurse to take them to work in the morning and bring them home at night lest they be corrupted by seditious doctrines of soap box orators. They have a great deal more sense than the politicians who are worrying about the quality of their Americanism, and whenever they are put to the test they prove it.

"The folly and incapacity of bungling politicians intrusted with the responsibilities of government present a much graver danger to the country today than all the wild words of all the wild agitators. It is only when government begins to break down under the weight of its own stupidity that the people's faith is shaken in their institutions."

Fellow Americans, let us keep cool and act like Christians.

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## MAKING BOOKS A BLESSING

One of the MESSENGER's good friends, who keeps thinking up ways of making others happy, was thoughtful enough to remember that some of the young men in



our Theological Seminaries have little or no money and are at times forced to wait months before they receive their stipend of "beneficiary aid." Recognizing the danger of "impression without expression," he got busy and packed up about twenty of his best books and sent them, carriage prepaid, to this student. They were not, by the way, books that he had no further use for—antiquated and worthless chaff of which he was glad to rid his shelves. Every one of these books was of use to the student. Needless to say, that favored student was very grateful, and the thoughtful donor was saved the expense of buying additional Globe-Werneck sections to house his constantly growing library. This particular friend is so much pleased with his experiment that he proposes to send another batch of books before long.

There may be many other ministers and laymen in our Church who know some student for the ministry, perhaps from their own parish, and who could help these young men to build working libraries. The student would be all the happier in being able, thus, to form the nucleus of a worth-while library, while the givers would not be any poorer, but would really share the blessing with the recipients. Should not we give more thought to the ways in which we can help our theological students and our ministers and missionaries who are working for inadequate pay in difficult fields?

\* \* \*

### A GRATIFYING FACT

It is said to have been a favorite story of Theodore Roosevelt that when the Colonel was Police Commissioner of New York he was examining an Irish applicant for the police force and asked the son of old Erin: "Well, if a mob were to gather and you were ordered to disperse it, what would you do?" "Begorra," replied Pat promptly, "*I'd pass around the hat for a collection, sir.*"

In the not far distant past few preachers had the temerity to announce sermons on "Giving." What a wholesome indication of progress in the Christian life that literally hundreds of our pastors not only preached about that subject last Sunday and during the preceding weeks, but openly announced that they would do so. And while there are still an unfortunate number of Church members who shy from such a discussion, the great majority today are giving serious consideration to this problem of stewardship, and many thousands are *beginning to honor the Lord with their substance instead of dishonoring Him with their small change.*

\* \* \*

### SHALL WE ABOLISH THE HOME?

A clever paragrapher in a daily paper said last week, "Theoretically, the Chicago clergyman who believes that prayer in the homes will stop divorces probably is right, but nobody stays at home long enough nowadays to hold family prayer." This shaft may not penetrate to the heart of a lot of folks who are giving no attention to the home life of our people; but who can question the seriousness of its challenge?

*Life* has even ventured to raise the question, "Why not abolish the home?", and in the course of a trenchant article, which is designed, under the cover of humor, to appeal to our nobler selves, goes on to say, "The Bolsheviks are against it. Our super-rich are against it, as is proven by the increasing vogue of Palm Beach and like watering places, and countless applications for passports. Our urban middle class has for some time been against the home, and is in a fair way to becoming hopelessly addicted to the apartment habit. And indubitably our farmers are entering the Los Angeles winter class."

"There really seems to be no place in modern life for the home. Henry Ford is attending to his own business, and that is a direct blow to the institution. Our movie houses have become comfortable. Find the city that is not built or is not building its palatial hotel; and with

prices at their present level it is almost as cheap to eat there as it is to prepare one's own victuals. Our daughters are working, and there is no longer the need for a refined-leisure background. Our self-styled proletariat is up till dawn, taking strike votes. And Mr. Burleson's service makes invalid any excuse that one must stay at home until the mail arrives. There seem to be fewer homes than ever. Why not abolish the home?"

Under these jibes one may easily detect the yearning for the good old-fashioned home life which is so essential to a Christian civilization. There are many enemies outside of the home and many more within, but *whatever is hostile to the home is also a foe of the State and of the Church.* The coming of God's Kingdom depends upon the integrity and the spiritual fineness of the firesides of the people. It is a sad day when we change the old song to read, "There's no place like home—when there's no place else to go." And yet so many Americans have done that very thing.

\* \* \*

### "OI YOI!"

*"Except myself, only one man in my Consistory takes the MESSENGER!!! Oi yoi!!!"*

This was the complaint of one of our busy pastors in reply to the announcement of the "MESSENGER in the Home Campaign." You may recall that an Eastern Pennsylvania farmer, when he visited the World's Fair, promised to write home a description of the wonders he saw. But after a day there he was so overwhelmed with amazement that all he could do was to concentrate his impressions in the one euphonious and all-embracing outburst: "Oi yoi! Oi yoi yoi!" Those who know this "dialect of the angels" can appreciate the world of meaning in that ejaculation. We do not wonder, therefore, that a pastor who has only one man in his Consistory that takes the official paper of his denomination should be moved to say: "Oi yoi!" (For the uninitiated we hasten to explain that it means a hodge-podge of something "awful," "inexplicable," "mysterious," "scandalous," "horrible"—and then some!) Of course, in this office we are not allowed to use such an expletive, but we confess it doesn't sound bad to hear pastors use it.

The growing "honor list" of congregations where every member of the Consistory is a MESSENGER reader is an indication of the rapidly increasing conviction of our people that a Church officer who is not sufficiently interested in the work of the Reformed Church to read its Church paper is a sort of *belated curiosity*. It will be a great day for our beloved Zion when every Church family reads the good news of the Kingdom, but we will not attain blessed results in any congregation where the leadership sets a bad example.

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### A GOOD WORD FOR TODAY

Professor Francis G. Peabody, of Harvard University, believes in the word "stewardship"—and the idea for which it stands. According to this eminent leader, no word or idea is more timely or up-to-date. He believes that in the New Testament, stewardship signifies a relation of loyal service to God like that of a faithful servant to his master. His significant statement is worth remembering:

"A steward does not *own* the property he administers; he *owes* it. His work is ever under his great taskmaster's eye. The test of his stewardship is his fidelity. 'It is required of stewards that a man be found faithful.' 'Give an account of thy stewardship.' Is not this precisely the test which should be met by the prosperous today? Do they own their wealth or do they owe it? Are they fools, laying up treasure for themselves, or are they rich toward God? Is not this attitude toward life—the habitual sense of responsibility to God, the consciousness of being an instrument to fulfill His will—quite distinguishable from near-charity, or patronizing benevolence? It looks not down, but up. It is not *condescension*, but *consecration.*"



# COMMUNICATIONS

## LOW SPIRITUALITY

BY THE REV. PROF. FRANK GREETHER, D. D.

"Oh, that I had a pneumatometer!" sighed a certain minister. Being a learned man, he used a learned term. What he meant was that he wished he could somehow measure the spirituality of his congregation, for the spirituality of his congregation was very low. After long study he hit upon the following: Spirituality is best evidenced by worship. The spiritual man is a worshipper of God. He takes delight in being in communion with God. Do my people worship? Some are pretty regular in their attendance on public worship; but do they return to their homes, like the publican, justified? *Do they take the blessings of the sanctuary along to their families?* I don't know. How can I find out? He had a meeting of the Consistory and there broached the matter. One of the deacons reddened; one of the elders got a bad spell of coughing. "Ask them," said another. Yes; but many are so shy in these matters that it would be very difficult to get at the facts. After long consultation, the minister doing most of the speaking, they instructed him, at his suggestion of course, to send a questionnaire to every head of the household to be filled out as accurately as possible and to be deposited, unsigned lest any shrink, in the collection basket the following Sunday. He received 237 reports. He tabulated the returns with the following results: that few had family worship; that some mothers had taught their children simple morning and evening prayers; that about half of the congregation had the blessing of God invoked upon their food by the mouths of babes. Now he preached a series of sermons on this topic from such chapters as Luke 11 and 18. Instead of hammering this Christian observance into their minds as a duty, he pictured it as a pleasure, a source of hope, peace, joy, a blessed privilege. Praying, said he, can be learned. "Lord, teach us to pray." Our prayers need be neither long nor finely worded. We should

express our heartfelt sentiments in thanksgiving and supplication in such language as comes natural to us. The one thing needful for prayer is sincerity. That will make us truly penitent, grateful and devout. It is manly to overcome that false modesty and shamefacedness which keeps us from family worship.

Then he mapped out a series of readings from the Gospels. These consisted of a parable of some similar connected but short passage. He suggested the 23d Psalm for a morning and the 121st for an evening prayer. He suggested that the psalm or the Lord's prayer be repeated sometimes by the father, the next time by some other member of the family, then again by all in concert. If at all able, they should sing a stanza or two of some familiar hymn. After another heart-warming sermon on the blessedness of family worship, he distributed book-marks with the above suggestions and asked all that were willing to erect a family altar, and to begin that very evening, to arise and stand the while he bespoke God's blessing and implored the aid and guidance of the Holy Spirit.

This program covered three months, at the end of which he again preached on family worship, gave them further instructions, and distributed another bookmark on which there was an outline of the things to pray for and to be thankful for. He besought them to give expression to their feelings and desires in their own words, but if still unable, to use the prayers or psalms on the reverse of the bookmark.

Let us so or in some similar way teach our people to pray. Let us start our catechumens and above all our young married couples right by giving them Bibles and books of devotion.

## THE FAMILY ALTAR

BY THE REV. CONRAD CLEVER, D. D.

What the Holy of Holies was to the Tabernacle and the Temple, what the Temple was to the Hebrews, and what the Holy Land was to the world, the family altar is to modern life. It is the Holy of Holies for the family life. In a Christian household it is the center of all its affection, and radiates with divine light and life every avenue along which the different members travel. If its fires glow all the year around, it reaches out to all the rest of the cycles of human life whether claiming to be Christian or not.

I have a favorite steel engraving, entitled "The Cotter's Saturday Night." The central figure is the old father with a face radiant with the inner light; by him sits the sad mother whose faraway look indicates that, while her family possessions are touching her, she "endures as seeing Him who is invisible." Even the Scotch collie that sits by the feet of his master, as he reads from the sacred Book, seems to be charmed with the sacredness of the hour.

Then kneeling down to Heaven's eternal King,  
The saint, the father, and the husband prays;  
Hope "springs exulting on triumphant wing,"  
That thus they all shall meet in future days;  
There ever bask in uncreated rays,  
No more to sigh or shed the bitter tear,

Together hymning their Creator's praise,  
In such society, yet still more dear;  
While circling time moves round in an eternal sphere.

I can never remember a home without a family altar. The scene that now lingers most clearly in my memory and produces the most sacred recollections is the family worship. During the week it was held in the evening only. It required some effort, even in that time, to keep it up. In this particular phase of our family life, dear mother steadily held the fort. On the Lord's Day family worship was held both morning and evening. For years the lessons were read out of a large Bible with the Apocrypha between the two Testaments, with the peculiarity that the "s" was printed life "f," with the cross omitted. I never learned whether there was some peculiar sacredness connected with that volume or not. My recollection is that the tenth chapter of St. John was a favorite for the Lord's Day morning. The Lord's Day mornings that come floating in upon me while I write this article, with a sacred fragrance, were those of the spring time. The remembrance of the singing birds, the blossoming orchards, the blessed quiet of the country of those days and the anticipations of Church attendance are as vivid as the incidents of yesterday. To these influences, which then seemed somewhat commonplace, I attribute most of



the tenderness with which I can enter the heart and mind of a stricken family. *A family without a family altar is like a body without a heart, a temple without a shrine, and a world without God.* No more sanctifying influence can direct young children than a family altar from which arises the incense of thanksgiving, penitence, and heartfelt supplications.

"Compared with this, how poor Religion's pride,  
In all the pomp of method and of art,  
When men display to congregations wide,  
Devotion's every grade except the heart!  
The Power, incensed, the pageant will desert,  
The pompous strain, the sacerdotal stole;  
But, haply, in some cottage far apart,  
May hear, well pleased, the language of the soul;  
And in his Book of life the inmates poor enroll."

## THE FAMILY ALTAR

BY THE REV. J. L. BARNHART.

In "The Cotter's Saturday Night," after telling how, at the end of the week's work, when the children had returned home, the priest-like father, though a humble toiler, led in family worship, the poet spoke more truly than he knew when he said: "From scenes like these old Scotia's grandeur springs."

Civilization and religion are closely linked with family life. The welfare of our country and the prosperity of our Churches depends very largely on the purity and sanctity of the home, for the family is the basis of these and other institutions. Religion in the home helps make the right kind of citizens. And is there not much truth in the saying, "Good homes fill Churches and bad homes empty them?" Without religion in the home the Church is handicapped. It is difficult to reach people in non-Christian families, and when they are brought into the Church it is often more difficult to keep them. A large proportion of the "back-sliders" come from households where they have received little or no encouragement, at least by example, to perform their religious duties. Efforts to advance Christianity will not accomplish much if religion in the home is neglected.

For the good of the world, as well as for the benefit of the family, it is important that the spirit of Christ pervade and regulate the home. That this may be so, and the members of the household bound closely together

in love, the family altar is needed. Some make the excuse that they can find no time for such devotions. Do you know that in five minutes, without hurry, you can read twenty verses of the Bible and offer a prayer three hundred words in length? Because of going to work at different hours it is difficult for all the members of some households to be together for worship. If it is not possible during the week, then at least on Sunday should there be family worship. If the heads of households feel that they cannot lead in prayer, cannot compose prayers of their own, they can get books (another one will soon be issued by the Publication Board of our Church) which have prayers suitable for the family altar.

The family altar also means that there be religious instruction. Referring to the words of the Lord, the following admonition, which was given in olden times, is as much needed now as ever: "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

When we turn our attention to religion in the home we are getting at the very heart of things. It is, as many can testify, of inestimable value to the individual, to the family, to the Church, and to the nation.

Baltimore, Md.

## PRAYER LIFE IN THE HOME

BY REV. PAUL J. DUNDORE, PH. D.

Much has been said in favor and against the advisability of advocating the establishment of the family altar. Many contend that the present-day industrial conditions and the spirit of the times tend to make the family altar impracticable. At best, people tell us, the observance of family prayers would be mechanical. There is no doubt that the condition of the times, with multiplied duties, have helped to break down the family altar. Whether these reasons warrant the abandonment of the family altar is a debatable question in the minds of some. Personally I do not believe them to be sufficient reasons.

*The absence of prayer life in the home is evidenced by the lukewarmness and indifference so manifest in our Churches.* In my own experience I find the people who have their prayers in the home are always faithful in their Church attendance and live exemplary lives. Their children are reared in the faith and are brought into active fellowship of the Church with little or no difficulty. Persons who are spiritually indifferent usually have no place for prayer in the home and the Bible is not read. Experience teaches very forcibly the need of the family altar.

The absence of one or more members from the family circle is no reason for the discontinuance of family prayers. In my high-school days I frequently lodged in the home of my pastor, the sainted father of the editor of the MESSENGER. At an early hour in the morning the bell would ring for family prayers. Promptly on the hour my pastor would start the worship. I remember on several

occasions no one was present at the beginning save the father of that home. Sometimes the members of the family and guests were late in joining the circle of prayer. Even though no other one had joined the circle of prayer and song, yet no one would venture to say that the prayers would have been uttered in vain. Prayer brings personalities in contact with one another. "Prayer, being a contact with God, is also a contact with men, and conveys to men all that can be conveyed through God." Every time we intercede before the throne of grace in behalf of someone, perchance an absent member of the family, we release spiritual forces which God can and does use for such definite and practical ends. Such prayer at all times adds to the depository of divine power which is henceforth available for God. With this conception of prayer the argument that pleads for the abandonment of the family altar because the family circle is broken up goes by default.

"The weary ones had rest, the sad had joy that day. They wondered how.

A ploughman singing at his work had prayed, 'God help them now.'

Away in foreign lands they wondered how their simple word had power.

At home the Christians, two or three, had met to pray an hour.



Yes, we are always wondering, wondering how, because we do not see  
Someone, unknown perhaps, and far away, on bended knee."

Perhaps, people pray more than we think they do. I believe devoted fathers and mothers still teach their children to kneel by the bedside and pray. I suppose many devoted parents say their prayers before retiring for the night's rest. Yet we are apt to be misled by taking too much for granted. Here there is great danger of becoming mechanical in our prayers.

And how about table prayers? A few years ago a pastor startled me by his remark that *sixty per cent. of the people of our Churches do not offer table prayers*. This remark gave me much serious thought. When a boy the homes in our community, for the most part, had prayers at the table. In some homes the father would pray, in some the children, and in others the members of the family would bow their heads in silent prayer. The remark of my friend lingered in my memory. Later I took

occasion to ask a relative of mine, a man of prayer, in regard to the truth of this statement. This man was a painter by occupation, lived amongst the people in the pursuance of his trade, and therefore was in a position to know. After a little thought he vouched for the truth of the statement. If this be true, as we are assured by one who knows, there is every reason why the Church should bestir herself and make use of every power at her command to bring the prayer life back into our homes. The nation is no better than the people who compose it and the religion in our Churches is gauged by the prayer life in our homes. The home is the basic institution and if the home is void of prayer life the Church must inevitably suffer.

Some writer has said, "France builds theatres and palaces, Italy builds Churches and convents, but America builds homes." I trust America may become worthy of such high praise, but it cannot prove worthy of such praise if the fires of devotion are permitted to die out upon the hearth-stone.

*Latrobe, Pa.*

## WORSHIP IN THE HOME PROGRAM

BY THE REV. ELMER L. COBLENTZ

A prominent educator was heard to say if we had an exact record of all the external conditions and mental reactions that entered into the production of a well-educated man, we would have a practical solution of the educative problem. With equal propriety it might be said, if we had exact record of all the external conditions and moral reactions that entered into the production of strong, wholesome Christian men we would have a practical solution or program of Christian education. But we have no such records. We could not make them of our own development nor of others. Even if we had, the same external conditions could not be supplied to every age or every individual, nor would the personal reactions upon these conditions be invariably the same. Any great product, especially one like a fine religious personality, is the result of causes so numerous and so complex as to preclude the possibility of declaring any one as *the* cause or even of accurately appraising the relative value of the several causes. Just what part or power the formal act of daily worship in the home program has had or may be justly expected to have is not entirely clear.

At a recent meeting of ministers, when this subject was under discussion, a survey was made which revealed, to the amazement of all, that eighty per cent. of those present had been reared in homes where what is generally known as family worship was not a daily practice; *but all came from homes where the Bible was read with some regularity and the Church faithfully attended.*

It did not appear, from years of acquaintance with them and their work, that this eighty per cent. were in either piety or power below or behind the other twenty per cent. It would be interesting to extend the survey over larger groups of ministers and laymen. If the ministry can be considered, to some extent at least, as the normal human standard of Christian virtue, faith, and piety, it would seem that daily worship in the family is not an absolute essential, for many of the best characters have been produced without it; but that Bible reading and Church attendance are of fundamental importance.

It is not entirely because of worldliness or of the disrupted condition of the home due to economic necessity; that is, it is not entirely a lack of spirit or of opportunity that prevents a more universal practice of daily worship in the home, but a feeling that it is a formal thing prescribed by preachers and placed artificially upon the home program, rather than a real vital thing growing out of life's needs into the home program. To induce more families to paste on, or cue in an item called worship into the

daily program will be of small and doubtful consequence. It will be largely artificial and unreal, and Pharisaism is religion's subtlest foe and chief peril. It cannot be forgotten or overlooked that Romanism has had in effective operation for centuries about everything now being prescribed by the zealous Protestants for increasing spirituality; and yet it is certainly not apparent that Roman Catholic piety, veracity, justice and righteousness are superior to that of Protestantism or adequate for the religious needs of this age. *The task is to make the home program religious rather than to have a "religious number" placed on the home program.*

In that notable poem, "The Toiling of Felix," Dr. Van Dyke, in interpreting the passage from an ancient manuscript, "Raise the Stone and Thou Shalt Find Me, Cleave the Wood and There am I," makes Jesus say to the searching Felix—

"They who tread the path of labour, follow where My feet have trod;  
They who work without complaining do the holy will of God."

With this as a standard, many homes are religious that would not so seem upon some other standard, and it is precisely this standard which is coming to be accepted, and to which homes are being adjusted. It is not well to expect or demand too much formal expression of religion in the home. People are frightened, if not spoiled, if too much is required. Prayer of gratitude at meals, individual bedside prayer, Bible reading by each either daily or in the family group on Sunday afternoons (for this the suggested readings of the International Bible Readers' Association of London are excellent), followed occasionally by prayer as some condition in the life of the family suggested, would make a program likely to be more readily and generally adopted than a more elaborate one, and would help toward a wholesome harvest in reverence, rectitude, and righteousness.

It matters not how a man dies, but how he lives.—*Samuel Johnson.*

Strong in invincible hope we await the hour of our God.—*Cardinal Mercier.*

Nothing is intolerable that is necessary.—*Jeremy Taylor.*



## WHEN RELIGIOUS LIFE GLOWS IN THE FAMILY CIRCLE

BY THE REV. FREDERICK A. RUPLEY, D. D.

At the close of a recent Lord's Day, the writer found himself the sole occupant of the parsonage for that night. Instead of making a review of the day, as in our home we are accustomed to do at that hour, in the inner circle of the family, he was prompted to take from a book-shelf Doctor Henry H. Ranck's notable "Life of Doctor Benjamin Bausman." The range was through the first chapter, which, many who read these lines will understand, consists largely of material put into its present form by Doctor Bausman himself.

Two paragraphs, then refreshed in the writer's mind, are now recalled here because of their manifest value in setting the pace for our FORWARD MOVEMENT.

"Ours was a religious home, after the German style. At table, father always folded his hands before his plate in silent prayer. His devout family heard whispers which used to make me feel very solemn. Every one of us was taught a little table prayer, which each prayed in his own fashion. I never heard father pray audibly at table; but this silent prayer was never omitted, no matter what visiting guests might be present, and we had many of them.

"In a corner on a bench behind the dining table stood a large old family Bible, heavily bound, with metallic corners and clasp. Aside of it was an old, well-worn German prayer-book. It was his custom to read both in the evening, sometimes aloud for the whole family. Often I noticed him weeping in reading the sweet stories of Isaac, Jacob, Joseph and Jesus. He loved to sing German hymns and taught some of us younger children to sing them. He always took the English and German Church papers. Our family read the REFORMED MESSENGER more than sixty years ago. Mother taught us our prayers. These consisted mainly of certain passages from the Bible or verses from hymns. Our first altar was her lap, at which we knelt in our night-slips and poured out our child hearts to God. Those little talks with God were very real to us."

More than twenty-three years ago an issue of THE

MESSENGER (October 15th, 1896) carried a paragraph from the pen of "B. B.," which the present writer clipped and filed away where he has been able to receive its impressive encouragement and challenge in season and out of season. It runs:

"Dr. Ball, a noted Reformed minister of the Palatinate, was one of the most active workers for Home and Foreign Missions in Germany. Many years ago I heard him deliver a stirring address on 'Religion in the Family,' in which he said among other things: 'I am the child of a godly home. In infancy my parents gave me to God in Holy Baptism. All that I am, and have accomplished, I owe to my now sainted mother. When a little child she would often stop at midwork, take me on her lap and kiss me; and then tell me how my parents one Sunday bore me to the Church and the sacred font of Baptism, where they gave me to our Saviour. As I grew older she would often repeat the sacred story and tell me what it all meant. When I was disobedient she would say, "O, my dear child, forget it not, we have given you to our Saviour." When I was tempted as young people sometimes are, I can still see her sad, tear-marked face, and hear her trembling voice as she said: "My son, you belong to God." And as she departed for heaven, her dying blessing ended with the words: "O forget it not, you belong to Christ." As I looked into her open grave, I seemed to hear her voice calling back to me: "My son, you belong to Christ." I am an old man and expect ere long to meet her in the eternal home. I feel certain of this because I have never forgotten that I belong to God, I need not say that the dear man's face was wet with tears as he sat down, as were those of his hearers.'"

Comment seems quite out of order upon utterances so aglow with the Christian realities of religious life.

But surely one can speak freely of the fact that *time was found and occasions were made by the parents* whose memories were so devoutly cherished for sowing diligently unto the Spirit in the field of the family.

## THINGS FUNDAMENTAL

BY THE REV. J. ALBERT EYLER

Not long ago I had the privilege, on a Sunday morning, of being the taught instead of the teacher; of sitting at the feet of one whose work with men has been greatly blessed. I shall not soon forget how he began the work of that Sunday morning. He told of a visit he had made, during the preceding week, to a part of the State that was fraught with many blessed memories for him. He was made to think of the people whom he knew to have grown up in that community some sixty years ago. He thought of the active part which they have always taken in the work of the Church; of the manner in which their lives have been a benediction and a blessing to many. And then he said to himself, there is a reason for this, and this reason is to be found in the kind of home life which the young people of that generation had—a home life in which the things of religion were central; in which parents found their highest duty and privilege in bringing up their children in the "nurture and admonition of the Lord." So he told his men that morning that his thinking had led him to the good resolve that henceforth there should be a "family altar" in his home and he challenged them to join with him in the establishing of family altars where the reading of the Bible and the offering of prayer might be a part of the daily life. Of course there were favorable responses. Such leadership is never to be denied.

I pass this on in the hope that someone else, agreeing with the reasoning of that teacher, may go and do likewise. I pass it on because I have long since been persuaded that that which came to him as a revelation upon

that occasion is a truth which needs to burn itself into the hearts of many more of us. The home is the foundation of our civil and of our religious life. In the midst of the dangers that threaten our civil life we feel the need of better citizens. But we shall not make better citizens by the help of the police, nor even of the soldiers, nor by a course in our jails and penitentiaries. I even venture the assertion that, good as it may be, our public school system will not, in itself, be sufficient to make that class of citizens we so much need. Of course we would not be understood as attempting to belittle the value of education in the developing of a high type of citizenship, but we must contend that the more highly educated a man is, so much the worse kind of citizen he will be, if his character is not undergirded with those ambitions and desires which are the heart of our Christian religion. A tree bears fruit after its kind and that kind is not determined suddenly. It is a matter of development, extending over a long period of time. So with a life. It bears fruit after its kind. "Bring up a child in the way in which he should go and when he is old he will not depart therefrom." Whether or not the life of a child shall be unfolded for usefulness and unselfish service will not often be determined by the kind of school he attends nor the kind of Churches that happen to be in the community, but by the kind of home in which he is reared. Lincoln is not the only great and good man who might have said: "All that I am I owe to the influence of my mother."

I live in a home where every evening a little boy and



a little girl climb upon my knee and with arms about my neck plead for "children's hour." And even I oftentimes put them aside because I think there are weightier matters that demand my attention. Already I stand condemned, many a time. I am fearful of what the future will do to me through the medium of my memory's voices.

I wish that the expression "gentle reader" were in good form. I should like to use it right here. I should like to ask the "gentle reader" if we are not missing the mark, losing our golden opportunities, when, as we seek to leave to our children the very best inheritance; as we long for a better citizenship and a more consecrated Church membership, *we busy ourselves with many other things and let*

*the stream run dry at the fountain, the building crumble at the foundation because, either we do not take time to instill into our children the fundamentals of the Christian life or because, having time, there is something in our personal life that spoils the atmosphere of prayer and Christian living in the home?* Family worship is either a hollow mockery or it is the outward expression of an inward life. That is why our personal living can block the real thing and make it impossible. Let us have worship in our homes that our Christian lives may be deepened and strengthened and unfolded and let us have Christian living in our homes that worship may not be impossible.

## HOME AND YOUNG FOLKS

### TRAVEL STORIES FOR THE YOUNG FOLKS

By S. Elizabeth Landis

#### A VISIT TO PORTLAND

(Continued from Last Week)

My dear little boys and girls, I wonder if you'll sometime appreciate Longfellow's poetry as I do. I can scarcely refrain from repeating "The Lighthouse," but he goes on to tell how it stands there upon the brink of the tempestuous waves, wading far out among the rocks and sands, overtaking the lonely mariner. It sees the ocean clasp to its bosom, the startled waves beat upon it, the storm smites it, and seabirds, wheeling around it, dash against it and die.

We may think the sea of Maine was never meant to swim in, but we feel that it flows there for every other purpose of delight. But the sands—even some have adapted themselves to the modern sport of motoring on the beach.

Scarboro Beach, beyond and around the broad end of Cape Elizabeth, is the entrance to Casco Bay. It is marked by the "Two Lights" on the eastern extremity of the cape. These powerful white beacons are about 900 feet apart.

Farther down, old Orchard Beach stretches 10 miles over 300 feet wide. It was named from an apple orchard that once stood there, of which the last ancient tree died before the Revolution. Its people built one of the largest ocean piers existing, which extends 2000 feet. If you should want to study the history of the American seaside, you would probably begin and end with this "Queen of Beaches." It is here that the children enjoy the glories of a monster clam-bake, where thousands of clams and hundreds of chickens and lobsters and barrels of green corn lay roasting under a huge, steaming mountain of seaweed. Though Bar Harbor seems to be the most popular resort along the coast.

But most places the land comes green and rocky to the water's edge. You little children would probably wonder at the geography's statement. From Kittery to Calais, the distance is 208 miles, but in a straight line the coast would reach across the Atlantic. This is Whittier's "Hundred Harbored" Maine. The water is forever indenting the land in bays and sounds, while the innumerable islands hang out like rich fringe. These islands are easily accessible from the coast. The mere names, such as "The

Little Duck" and "The Hussey," would alone make humorous articles. Yachting is excellent in the bays. The visiting squadron of yachts is the center of interest. Fishing fleets, too, are going. The lobster was once Maine's special pet, although disappearing somewhat, lobster pots still dry on the sunny side of rocks in small coves.

"Orr's Island," not far from the town of Bath, is made famous by Harriet Beecher Stowe. Down near the end, facing the open ocean, stands the old brown house on a little knoll, which is the setting of her story, "The Pearl of Orr's Island." It is one of those large, comfortable structures typical to early New England. Tripping along the wet sands, we found pretty shells and seaweeds. What a memory they bring forth! Fringes and fragments wreathed in tangled ropes. Many are the treasures found among them, and many are the visions that haunted me, as I gazed out upon the wild blue,

"Till my soul is full of longing  
For the secret of the sea,  
And the heart of the great ocean  
Sends a thrilling pulse through me."

\* \* \* \*

October 12th.

Ah! today our vessel has launched upon the sea. Her sails are spread, confronting the rocks and the tempests; the waves arise, ready to engulf us; already we have disappeared from Portland's view—drifting, drifting, drifting down the Atlantic.

Suddenly, happily, we are nearing home; finally detecting our shore-line. We shall soon be there, my dears, and I know you are anxiously awaiting to see those good-as-gold faces. Hoping you have had a very pleasant time, I must, too, soon bid you a last fond farewell.

Ever yours,

S. Elizabeth Landis

(The End)

#### HIGH COST OF EDUCATION

Employer: "For this job you've got to know French and Spanish and the pay is \$18 a week."

"Laws, mister! I ain't got no edication; I'm after a job in the yards."

"See the yard boss. We'll start you in at \$40."—Life.

### BIRTHDAY GREETINGS

#### PERSEVERANCE

By Alliene S. DeChant

One of the finest things about this great, free country of ours is the fact that we boys and girls can make of ourselves whatsoever we wish. We can be a success or we can be a failure. We can climb to the top or we can stay down on the first rung of the ladder of success. It's our job as "Reformed Church Messenger" boys and girls, interested in the Forward Movement, to determine now to make our lives count. It's not too soon to begin right now to bring about that ideal, is it? We can begin to store up a treasure house of perseverance that will last us as long as we live. If we get the habit of sticking to a task until it is completed we will have acquired one of the finest attributes there is and we will be able to make each day we live better than the one before.

Our great Thomas A. Edison is perhaps our best example of perseverance. When the phonograph was being made the instrument could not reproduce the letter "S," so Edison wrote to the great universities of America and asked their scientists to make a chemical that would cause the phonograph to reproduce the missing letter. The chemists, however, after experimentation wrote back: "It can't be done; there is no such chemical." "Then I'll make the chemical," said Edison. He worked 10 and 12 hours a day on the problem, and it was not until after six long months that he came out of his laboratory with the finished product. He stuck to his job until it was finished. He accomplished the impossible. Now all phonographs can reproduce the letter "S."

So, boys and girls, let's "Go Forward" like Edison with great perseverance and plan now to let no opportunity slip to improve ourselves and thus to be of help to those who need us.

P. S. 1—How are our 'Orphans' Home boxes coming along? We'll wager that they are filling up fast,—that they no longer rattle. Gifts of that sort show the real Forward Movement spirit!

P. S. 2—Our first "Birthday" girl is Jeanette Stauffer, Elizabethtown, Pa. She was 10 July 7. Who will be next?

Forward Movement greetings this week  
to .....



## WILL THE CHURCH LEAD?

The Church has come to a supreme time in her history. Humanity, civilized and pagan, is in the throes of a tremendous spiritual upheaval. The masses are moving and there is nothing that will hold them back. The human spirit is more irresistible than the tides. There is no power that can suppress the surging soul of the people. Any institution, any interest, any government that attempts, by any sort of force, to suppress this universal movement, will be crushed irretrievably. To scold, to fight back viciously, to marshal militaristic forces against it, is to commit a supreme folly. What the world needs in its anguish of spirit is Leadership—wise, and above all else, sympathetic direction. That leadership will be one of faith. It demands willingness to unmoor from traditions, established customs and sacred institutions, and launch out in the confidence that a new but safe harbor awaits those who sail forth fearlessly. This leadership belongs to a united Church. She must heal her divisions before she sees clearly her great task. A united Protestantism will not suffice; there must be a unity of all spiritual forces. To assume this leadership the Church will pay sacrifices and martyrdoms. No one can now suggest how tremendous her sufferings will be. Any sympathetic alignment with the human urge of these days will at once cause cataclysmic divisions within her membership. She will come to her own and her own will receive her not. If the Church falter today her authority and power will be taken away and another will supplant her.

David H. Fouse

## THE CALL TO AMERICA

By Frederick W. Neve

Leader of Nations called to be!

By people scattered far and wide,  
Trusted by all to set them free,  
Thou canst not put the call aside.

Moses thou art to them and they

Do look to thee with rod in hand,  
To lead them on their desert way  
And bring them to the Promised Land.

Parched with the burning desert thirst,  
Wounded with many a serpent's bite,  
By many an ancient wrong accurst,  
They look to thee to lead them right.

Thou hast already struck the blow  
Which loosed the cruel Egyptian chains,  
And wilt thou not still further go,  
And do the work which still remains?

The Red Sea stained with ruddy glow—  
Blood of thy sons—is safely crossed,  
And must they back to bondage go,  
And all the agony be lost!

Leader of Nations! Strong and free!  
We know full well where thou dost stand!  
Thou wilt the peoples' Moses be,  
And lead them to the Promised Land!

## HIS MOTHER'S HYMN

(A True Story from the Slums)

George Willis Solley

It was one of those gray days in November when nature seemed undecided whether to rain, snow, or shine. A mist had blown in from the sea and the atmosphere was biting.

I was sitting alone, after luncheon, in my "sky parlor" among the tenements, looking out over a motley collection of roofs and chimneys which were enshrouded in the mists of a leaden sky, when there came a knock at my door. As I answered

it, I recognized one of the independent workers of the neighborhood. It was on just such days as this that one was sure to find him out looking for cases of need.

He was a well-set-up middle-aged man, with something indescribable about him which made him seem different from other settlement and mission workers. He didn't dress even as well as others, but he was very refined, and his voice was very gentle. You couldn't imagine him talking about "office hours from 11 to 1," or of telling you "he would investigate your case," or of his asking a hungry man to "call to-morrow at 3." He never inquired about your soul. You knew when he looked into your eyes that he was your friend, and that your trouble was his care. He never talked "shop" or slang. He used to say to me, "My office is where human need is; and my 'call' is the cry of the human heart." The old meaning of the English word "gentleman" seemed just to fit him.

I came later to know about his accomplishments and his sorrows; of titles and medals which would have made even the best proud. He was a member of a distinguished family. His own story I cannot tell.

As he walked into my room that gray November day I saw that something had happened to him. He was quite pale, and there was a far-away look in his calm blue eyes.

"One of my boys has just died," he answered to my questioning look. "I have come from the hospital."

"Tell me about it," I answered as I drew him into my one easy chair.

"Five days ago, as I was walking through a crowded street near the railroad station, a heavy truck loaded high with beer kegs suddenly shot round a corner ahead of me and made straight for the crowd. I noticed that the driver was either excited or drunk. The crowd scattered, there was great confusion, a policeman waved his arms, two women were knocked down, and above the noise I heard a wild shriek.

"I got to the place as soon as I could; the policeman stopped the truck, and there in the street lay, spattered with mud, the form of a husky New England lad of about 20 years, and apparently from the country.

"I saw that he was unconscious and badly injured; I got right down on the mud, took his head on my knees, and unfastened his clothes. A great crowd gathered. Every one was excited, and the police talked angrily with the truck driver. It was some time before I could get an ambulance.

"At the hospital it was discovered that the lad's right hip had been crushed. It was decided to amputate the leg at once. No one knew him. His suit case had vanished in the excitement of the crowd. I offered to see the matter through.

"I am used to that kind of thing, you know," he said shyly.

"I went to see the poor lad every day after that. We thought he would pull through, being a country boy with a splendid physique, but pneumonia set in, and yesterday we knew it would go hard with him.

"I had questioned him gently about his home and his plans, and found that he came from a far-away farming community in Maine; that his family was very poor, his father intemperate,—he was their only child except a sister who had died the year before; and he was now the mainstay of the family and the one comfort of his mother.

"Some of the 'summer people' who had become interested in the lad secured a good position for him in the city, and he was leaving home for the first time. He had

never been in a large city before, and had just left the station when he was struck by the truck.

"He told me of his plans. He said, 'I made up my mind that my mother should have comforts for once in her life, if I could earn them.'

"When I went to the hospital to-day his attendant told me he was 'very poorly.' I talked to him about his home and his mother, and as the creeping gray look warned me, I talked about God. That irritated him, and he exclaimed fiercely, 'Don't talk to me about God when such a thing as this has happened. What will my poor mother do?'

"I spoke very gently then, for I saw he was going fast. I replied: 'But I want you to do one thing now. I want you to think of the best thing that you know in this world.'

"He started, looked at me closely for a moment, then, as though he understood, his eyes closed, and he lay so still that I thought he had gone. After a while I felt a stir, his eyes opened, and he asked feebly, 'Do you know Stockwell?'

"'Why, that is the name of an old Church hymn, isn't it?' I replied, as I remembered my college days when I played the chapel organ.

"'Yes,' he answered, 'it is my mother's favorite hymn; she always sang it as she went about her work. She may be singing it now. That is the best thing I know—sing it, won't you?'

"I am no singer, but I couldn't refuse anything at such a time. It was very still in the ward, and there were sounds as of weeping as I sang his mother's hymn:

God is love; His mercy brightens  
All the path in which we rove;  
Bliss He wakes and woe He lightens;  
God is wisdom, God is love.

Chance and change are busy ever;  
Man decays, and ages move;  
But His mercy waneth never;  
God is wisdom, God is love.

E'en the hour that darkest seemeth  
Will His changeless goodness prove"—

"When I came to that line he whispered faintly, 'Enough!' His eyes dropped, and his face twitched with emotion. I thought again that he had gone. He lay so still.

"There was another movement; his eyes opened very wide, seeming to look over and beyond me; a great radiance illumined his face, and in a full, surprised voice he exclaimed, 'Laura!'—and was gone.

"I couldn't bear to lose that look, it was so wonderful. It was the radiance of another world,—and it was still shining on his countenance when I left him.

"I have seen that look a good many times," said my friend as he turned away and looked out over the tenement roofs into the leaden sky, "and now I have come to you."

We were quiet for a while, neither wishing to speak, for we both understood. I served afternoon tea, and then he departed, out into the gray mist.

I sat there alone thinking for a long time after he had gone. The wind changed, the mist parted, and the passing light crowned the day with gold.—*The Christian Register.*

## KEEP THE STANDARD HIGH

Be as they who will not falter—

Many swords or few—

'Till we make this earth the altar

Of a worship new;

We be they who will not take

From palace, priest, or code,

A meaner law than "Brotherhood"—

A lower Lord than God.

—Edwin Arnold



## FAMILY LIFE

By Wm. C. Allen

So let us love, deare Love, lyke as we ought:

Love is the lesson which the Lord us taught.

Edmund Spenser (Sixteenth Century)

Yesterday I listened to two ghastly tales of domestic infelicity among people of my acquaintance. Such stories are all too familiar. It is declared on governmental authority that for every eight marriages consummated in the United States, the past few years, there has been one divorce. Flaring headlines in the newspapers gloat over the scandals of the hour. Young folks often talk sarcastically, bitterly, flippantly of the most sacred human tie. Too commonly marriage is entered into about as some persons buy goods in a big department store—if you do not like your new acquisition, exchange it. Disappointed pecuniary anticipations or wayward passions may prove that the contract has not been based on the purity and richness of genuine affection. But there is another side to the story. How often do we see the strength of the man and the gentleness of the woman blended in the insoluble happiness of the wonderful love that is sanctioned and sanctified by Christ. Real Christian wedlock is the most beautiful institution in the world.

Years ago two young school teachers ceded their hearts to one another. They were members of one of the smaller denominations that exercises a loving Church care—some would say strictness—over the matrimonial intentions of its people. Children came into their home. The father became a successful and honored merchant in one of our larger cities, but service for the Church, and work on behalf of human welfare claimed much of his attention. The mother, with graciousness and dignity, presided at a bountiful board where guests were always welcome. To quote Wordsworth:

Her very presence a sweetness breathed,  
toward all creation.

Through laughter and tears, they maintained their youthful integrity toward God. In old age reverses swept over them. They bowed beneath the humiliation of the hour, but kept their faith—they continued to find refuge in mutual comradeship and love. The gallant old gentleman, when returning from his daily toil, would as in his prosperous days, bring home bits of candy or tiny flowers and lay them in the hands of the woman of his heart. Then, after fifty-one years of hallowed wedded life, she left him. For a few swift months, without a murmur, his flagging steps revealed the fortitude of an aged man living above his lot—even as the English poet saw it:

I could have laughed myself to scorn to find

In that decrepit man so firm a mind.

Then he, too, passed on to the Beautiful City, to join forever his beloved, where there is neither marriage or giving in marriage, but where they are as the angels of God.

Why do people not love more than they do? Why do they permit themselves to be swung by passions or swayed by the fears that destroy love? Why are hearts sore when love would heal them? Why does malice so often embitter when love would sweeten them? Why are men and women sullen and cold when they might, with the fullness of love, be blithesome and gay? Is it a failure to correctly estimate temporal and spiritual values, or is it pride, that makes so many people unhappy because they neglect to love?

I ask the men and women who may read

these lines to do all they can, in conversation or by example, to portray the alluring possibilities of Christian love. I ask parents to guard the companionships and books they place before their children. I ask all to praise and not discourage, to cure and not wound, to love and not strive. I ask Church members everywhere to strengthen our national career by becoming the glad interpreters of pure domestic joy.

## MINISTERS AND FAMILY WORSHIP

A religious leader whose name is known throughout the whole country presented us with some rather startling facts the other day. In one of the larger denominations where a program similar to our own New World Movement was being carried on, this leader participated in 15 conferences. In these conferences, which were well attended, he sought to find out what percentage of ministers maintained family worship. Slips of paper were passed around and the ministers, without signing their names, furnished the desired information, writing simply the word "yes" or the word "no" as the case might be. Out of the records furnished by these 15 conferences it was found that nearly 24 per cent. of the ministers did not have in their own homes the institution of family worship.

We do not know what the actual facts are in our own denomination. We had better not thank the Lord that we are better than our neighbors until we possess thorough and up-to-date information. We do not believe that 24 per cent. of our ministers are negligent in this matter. It is to be feared, however, that some of them must be numbered among the delinquents.

We have reason to believe that many of our elders do not have family prayers. Recently a minister informed us that half the members of his session did not practice family worship, and he was fearful that this fact would militate against a proposed campaign in his congregation for the establishment of the family altar in the homes of the people.

Our New World Movement Committee has arranged that there shall be a campaign throughout our denomination, the purpose of which is the setting up of family altars. Pastors are requested to preach on the subject. It is expected that ministers and elders will visit the homes of the people, urging this matter earnestly and laying it upon the hearts of the membership. Can we expect the people of our Churches to endorse enthusiastically something which is not being practiced by their leaders? Here is something which in our judgment demands most serious attention. If pastors and elders are not following the example of the father of the household so nobly described in the "Cotter's Saturday Night," surely now is the time to introduce the family altar into their homes and to realize the blessings which it inevitably brings.

We have come to the conclusion that there is nothing needed so imperatively these days as the revival of home religion. We are living in perilous times. As the home goes, so the nation goes. If we do not have reverence, faith, moral stability and spiritual strength in the home, how can we look for these things in the life of the nation?—The United Presbyterian.

## LOST! A BOY!

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case one hundred thousand men would rise to the rescue if need be.

Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his

father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him! Yes, his mother lost him! Being much engrossed in her teas, dinners and other club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to the home. Aye! his Church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the Church and many sad-hearted parents are now looking earnestly for the lost boy!

He must be found! He can be found! Found just where those two careless, but pious parents enroute from worship in Jerusalem found their lost Boy, in that particular spot in the Church where interested men were willing to meet Him and answer in simple fashion the direct questions of His awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him!—Men at Work.

## FAMILY PRAYERS

Theory Advanced to Account for Decline of an Old Custom

I see that Sir Joseph Maclay wishes that Englishmen should return to the habit of having family prayers. My fellow sociologists have given various reasons for the abandonment of the practice in many families. One of them has pointed out that the household prayers remained the order of the day as long as the family breakfasted together. "Disruption came in with the institution of a bath room in houses." Before that, in England, morning baths were taken in bedrooms, and members of the household went downstairs practically together. When there was a succession of bathers in a room where there was a set tub, the first had finished his breakfast before the last had begun. Thus breakfast became "a series of semi-detached meals." Thus the family circle was broken, and family prayers gradually disappeared.

When I was a boy in a town that had the doubtful honor of being celebrated in verse by J. G. Holland, family prayers were regarded as more important than breakfast. In some families each member of the household read a verse in turn. I doubt if in this town today there are many families that unite in reading and prayer. I confess I mourn the abandonment of family prayers. Our young folk are shamefully ignorant of the Bible; they do not appreciate it as literature; its simple, beautiful, noble English does not enter into their daily speech; they seldom recognize a quotation from the Old or New Testament; they are historically and anthropologically the poorer.—Herkimer Johnson in Boston Herald.

"Madam," announced the new maid, "your husband is lying unconscious in the reception hall, with a large box beside him and crushing a paper in his hand."

"Oh," cried her mistress in ecstasy, "my new hat has come!"—Houston Post.

## THE PHILOSOPHY OF IT

Her eyes were red and she explained that she had been to a wedding. "I always cry more at a wedding than I do at a funeral—it's so much more uncertain."



# NEWS IN BRIEF

## THE "MESSENGER" IN THE HOME CAMPAIGN

### REMEMBER CHRISTIAN LITERATURE DAY

January 11, 1920

### THE BIG "MESSENGER" WEEK

January 11-18

### THE CAMPAIGN IS ON!

Heartening indeed is the response so far received from the Church. We somehow felt there could be only one reply, when our friends were made to feel not only the justice of the cause (which seems to be universally admitted), but the imperative necessity of doing it now! As your representatives we knew that this challenge to the Church could not be delayed. You could not easily have forgiven us for a failure to state the critical facts. This is the time when religious reading in the homes must be extended, if we are to have a real Forward Movement—and this is the time to save the "Messenger" and place it on a sound financial basis for the future.

### GOOD NEWS FOR 1920

Many have expressed appreciation of the "feast of good things" arranged already for the coming months in your paper. See last week's issue (page 12) for this interesting item. In addition to what was mentioned there, we can promise some more of the inimitable "Uncle Hezekiah Stories," some more great articles by Dr. J. Fort Newton, and another wonderful series, in the near future, by that gifted writer, Dr. S. B. Dunn, entitled, "Jet-Lights on Jesus." The specific theme of this series by Dr. Dunn will be "The Gestures of Jesus: Their Interpretive Value," and the five articles will be as follows: I. Gestures in General; II. Gestures of Attitude; III. Gestures of Emotion; IV. Gestures of Voice; V. Gestures of the Hand. We believe you will agree that all these features are worth while. And there will be more.

### A TESTIMONIAL WORTH READING

One of our wise Church leaders says: "It is an encouraging fact that Church courts and members of all denominations are waking to a proper realization of the mission and importance of the weekly Church papers. They have been, are, and will be the most effective agency for arousing and maintaining the interest of the Church in all departments of its work. No amount of circularizing or special efforts can take their place. They are educators, full of suggestion and inspiration, clearing-houses for all forms of practical Church work, every variety of religious news, and everything most worth while for the Christian home. Their discussions of great public questions, of moral reforms, of doctrine and duty; their practical treatment of the every-day difficulties and opportunities, and their stimulating influence on the spiritual life, make the Church paper a necessity to the Christian who wishes to grow. It is almost universally the testimony of successful pastors that their most efficient, earnest, and competent supporters are the readers of Church papers.

Alas, the past few years have been very hard on Church papers. Expenses have increased so greatly that many have been forced to suspend, and almost all have reduced size or increased price, or both."

### SUBSCRIPTION PRICE MUST BE RAISED

The "Messenger" is not willing to retrograde in quality, and we believe the Reformed Church wants and deserves a paper of which it can be proud. If our faith is justified, that means that our constituency will not object to paying a reasonable price for their paper. As it costs twice as much to publish the "Messenger" today as it cost in 1914, \$2.00 per year is no longer a reasonable price, and it has become necessary to make the announcement that our subscription price, for all except ministers of the Gospel, will be \$2.50 on and after January 1, 1920. "Will your friends stand for this raise?" we have been asked. Well, why should they not? "The Evangelical," for example, has been \$2.50 for some time. The "Christian Work," "Watchman-Examiner," "Christian Register," and "Congregationalist" are \$3; the "Churchman" is \$3.50; the "Presbyterian," "Presbyterian Banner," "Christian Advocate," etc., are \$2.50. We believe our friends are just as loyal as theirs. Without counting rent or overhead charges, every copy of the "Messenger" costs us over five cents to publish. We want to make an even better paper for you and for our Church. What is your verdict?

### It Means One Cent a Week

To us it means so much; to you it means only one cent a week in addition. Some time ago the price of daily papers jumped 100%, and you pay out two cents where you paid one—yet the circulation of these papers was scarcely affected. Some are going to three cents soon. Why, then should any one find fault with a 25% increase on the Church paper? You pay a war tax on other things; why not consider this a war tax of one cent a week? We should not lose a single subscriber by reason of this necessary advance.

### POTOMAC SYNOD LEADS OFF

Every Classis but three in the Synod of the Potomac has already been seen—and the last man seems to be enthusiastically in line for the Every Family Canvass to make every home in our Church a "Messenger" home. No slackers down that way—but the spirit one naturally expects from that quarter, "every man in his place round about the camp."

### GOOD WORDS FROM PASTORS AND CLASSICAL REPRESENTATIVES

Count on me." (Short, and to the point.)

"Will do all I can. The 'Messenger' in the home is the best assistant pastor we can have. It prepares the soil for Sunday and for pastoral work. Can use at least 400 leaflets."

"Regard this as one of the most essential things in the Forward Movement."

"Our Community School of Religious Education promises to be a great success. Although I am overcrowded with work, I will do the best I can to help along the good work of the 'Messenger' in the Home Campaign.

"I am heartily in sympathy with the effort you are planning to make to get the 'Messenger' into more of our families."

"With reference to the 'Messenger' in the Home Campaign,—we are making provisions in our charge to fulfill this important item of the Forward Movement. I shall do all I can to promote the 'Messenger' in any charge of Classis."

"Only one man outside of myself in Consistory takes 'Messenger'!" OI yoi!!!

"I appreciate more than I can say the request that I serve as the representative of the 'Messenger' in the coming Campaign. I shall be glad to do whatever duties may be required to the best of my ability, realizing that it is a real privilege to place the Church paper in every home."

"In this hour of our history, I cannot say 'no' to any call for service. Put me down as one—send me your suggestions." (How splendid if we all could say as he does: "Here am I, send me.")

"As I have frequently told you, I am always ready to be used by the Church—in any capacity in which I can serve, and if I can be of assistance in promoting the 'Messenger' in the Home Campaign, I shall be glad to lend my service."

"I shall do my best to be of service to the Church, and if you think I can help you, I shall be your willing servant."

"I consider your request a challenge to further service, and a challenge which, therefore, I dare not refuse. I accordingly accept, and await your further commands."

"Let me say that I shall be very glad to do everything that I can in this work, and that I am very happy to accept this appointment."

"I appreciate the compliment of your letter, with its request that I act as one of the Classical Representatives in the 'Messenger' in the Home Campaign. I will be only too glad to act in this capacity."

"I desire to thank you for the confidence you place in me, at the same time assuring you that I shall do all I can to make the Campaign a success."

"Let me assure you that I'm yours—to use in any way you see fit."

"I am heartily in sympathy with the purpose of the 'Messenger' in the Home Campaign, and shall be glad to co-operate in every way possible."

"I would say that I will gladly accept the appointment and do all I can in the matter, as I feel a strenuous effort ought to be made to get the 'Messenger' into every home if possible, and to do it now!"



### CHANGE OF ADDRESS

Rev. A. O. Reiter, from Pottsville, Pa., to No. 452 Walnut street, Allentown, Pa.

### What are you saving up for the Orphan Children this Christmastide?

Rapid progress is now being made in the publication of the new Reformed Church Hymnal.

Don't fail to read the articles in this issue of the "Messenger." They will go straight to your heart.

**A word to the wise:** If you have not already sent in your order for the splendid Almanac and Year Book for 1920, don't delay any longer. Do it now!

Dr. E. C. Dinwiddie, legislative superintendent of the Anti-Saloon League of America, is certain that national prohibition will not be delayed by reason of the mixed result in Ohio.

St. Paul's Orphans' Home, Greenville, Pa., has just sold 20 tons of hay at \$22 a ton. Its farm has also produced a fair crop of corn and wheat, as well as a prize Berkshire pig.

Prof. Philip Vollmer, of Central Seminary, will speak at the 35th jubilee of the Willoughby Avenue Presbyterian Church, Brooklyn, N. Y., which he founded in 1884 and served as pastor for six years.

Don't fail to read the items on the "Messenger" in the Home Campaign" page. This is a campaign in the interest of every "Messenger" reader—and it will determine much for the future.

The Home Mission Day offering in Shelby, Ohio, Rev. E. S. Hassler, pastor, was \$33.65. "Inasmuch" was rendered by 30 young people at the W. M. S. Thank Offering service, November 23. The offering was \$69.01.

Grace Church, Altoona, Pa., Rev. David Lockart, pastor, has voted to purchase and pay for in cash next year land adjacent to the Church on Eighth avenue and Twenty-third street, for the purpose of building a parsonage.

At the Thank Offering service of the W. M. S. of Trinity Church, Kreutz Creek Charge, Rev. E. M. Sando, pastor, on November 23, the offering was \$37.50. The Every Member Canvass in Trinity was made on December 7.

St. John's Church, Loysburg, Pa., recently received a very beautiful and useful gift of a private Communion service from one of its friends, Rev. D. N. Dittmar. Both the gift and the friendship of the giver are much appreciated.

At the Welcome Home celebration in Birdsboro, Pa., Rev. George A. Ehrgood, of Hollidaysburg, Pa., formerly captain and

### IS THIS YOUR CASE?

#### What You Should Do—Most Successful and Economical Treatment

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it to-day.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

chaplain in the U. S. Army, delivered the address to 250 men in uniform and about 5,000 citizens.

Dr. Carl H. Gramm spoke on "The Church" and "The Price of National Unity" in Zion's Church, Reading, November 30. The pastor's pageant on "Americanization" will be staged in the lecture room December 11.

The Editor of the "Messenger" had a most enjoyable evening with his friends in the Second Church, Greensburg, Pa., Dr. Frederick C. Seitz, pastor, on November 28. He lectured on "A Wartime Journey to the Near East," under the auspices of the Ladies of the Church. The choir rendered excellent music.

Home Mission Day was observed in Trinity Church, Williamsburg, Pa., Rev. George A. Ehrgood, pastor, November 9. The service of the Board was used and the offering given for the Progressive Project. The Missionary Society presented the pageant "Inasmuch" to a large, appreciative audience.

"The Stranger at the Door" is the title of Dr. G. Bayard Young's great Christmas story, which will be one of the features of the "Messenger's" Christmas number, to be issued next week. It is a story well worth preserving—and indeed the whole issue of your paper will teem with the spirit of the Christmastide. Read the "Messenger"—and be glad!

In Bern Church, Berks County, Pa., Rev. M. L. Herbein, pastor, the new Moller pipe organ was dedicated on Thanksgiving Day. Rev. E. H. Romig, of St. Andrew's Church, Reading, spoke in the afternoon on "Keeping in Tune." About 2,500 people attended the services during the day and \$1,700 was realized.

The Mission to Lepers, W. M. Danner, secretary, is appealing for gifts for the Christmas season. Any gifts, small or great, for this purpose can be sent to Mr. Fleming H. Revell, treasurer of the Mission to Lepers, 156 Fifth avenue, New York City. Blankets, soap and sandals are especially acceptable. Bandages, mufflers, scarfs, pocket mirrors and any trinkets or ornaments will also be gladly received.

A happy event took place in the Reformed Church parsonage at Conyngham, Pa., on Saturday last, when a number of the members and friends of St. Paul's congregation gathered to help celebrate the birthday anniversary of Mrs. D. A. Brown. A splendid chicken dinner was served and a pleasant social time enjoyed. The gifts in cash and other useful articles were very greatly appreciated.

In Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, a Missionary Thank Offering pageant was given last Sunday evening. A large orchestra is assisting Mrs. A. P. Griffith, choir leader, in the preparation of Christmas music. The program in the Primary and Beginners' Department is under the direction of Mrs. Glassmoyer and Miss Marcella Becker.

A reception for the new pastor, Rev. R. S. Beaver, and family was held in Stoutsville, Ohio, November 19. It was a most successful occasion. One hundred and twenty-two rabbits were served at the supper which followed in the Church basement. The offering on Home Mission Day was \$89.60, and at the W. M. S. Thank Offering service, November 23, it was \$78.77.

On November 2 Communion was held in the White Rock Church, Wills Creek Charge, Rev. W. H. Miller, pastor. Five were received by confirmation and one by renewal. Communion was held at Glencoe November 9, 43 communing. There were 3 additions by baptism and confirmation and 2 by letter. Offering for apportion-

ment, \$53.50. A catechetical class of 11 has been started with more to follow.

St. John's Church, Hollidaysburg, Pa., Rev. George A. Ehrgood, pastor, reduced its debt by \$600 and paid apportionment in full for the Classical year of 1919-1920. Home Mission Day was observed, the service prepared by the Board being used, and the offering devoted to the Progressive Project. The pastor is preaching a series of sermons on "Stewardship." The fall Communion was the largest the congregation has had, 7 new members received.

The Building Committee of the First Church, Carlisle, Pa., Rev. E. L. Coblentz, pastor, has made a final revision and adopted the plans for the new Church and Sunday School buildings. The W. M. S. of this Church, in its Forward Movement Campaign, increased its membership to nearly 100. At its Thank Offering hour on the evening of November 20, at which the pageant "Inasmuch" was rendered, offerings of \$60 were made.

"America and Armenia," was the subject of the appreciated address of the Editor of the "Messenger" before the Rotary Club of Lancaster, Pa., on December 4. He also spoke before the students of the Theological Seminary on "Church Music," and in the Boys' High School auditorium on the same evening, in connection with the musical festival, at which Dr. H. M. J. Klein presided, and the chief speaker was Dr. John C. Freund, Editor of "Musical America."

At the W. M. S. Thank Offering service, in which the Y. W. M. A. joined, in Salem Church, Fort Wayne, Ind., Dr. F. W. Kratz, pastor, the offering was almost \$200. The young ladies rendered the pageant "Christ in America" with great vivacity. At the mass meeting of the three Consistories of the Reformed Churches of Fort Wayne, Dr. Kratz lectured on "The Urgency and Blessing of the Forward Movement." The organized Consistories meet alternately in Salem, St. John's and Grace Churches.

One of the Christmas books which we can cordially commend to our readers is "A Wonderful Night," by James H. Snowden, which has just been issued by the MacMillan Co., New York. The price is \$1.25. Unavoidably manufacturing delays held up its publication. It is distinctly a Christmas gift book, and treats the various events of the birth of Jesus in a remarkably effective way, interpreting the story in terms of present day significance. Order from our Publication Board.

We can also commend, as a beautiful holiday book, "The Strangers at the Door," a Christmas story by George Bayard Young, D. D. This has been issued by the United Lutheran Publication House, and is attractively printed in semi-tone with a decorative cover, illustrated by a well-known Brooklyn artist. It can be secured from our Board for 65 cents, postpaid. This story will appear in the "Messenger," but many will desire to have it in permanent form for their friends.

The Lehigh County Christian Endeavor Convention met in St. Paul's Church, Allentown, Rev. E. Elmer Sensenig, pastor, on December 5. The pastor gave an address of greeting, to which Mr. Earl Israel responded. Dr. E. E. Kresge conducted a conference on developing leaders. Rev. E. F. Evemeyer, of Easton, delivered an address in the evening. Rev. Thomas H. Krick conducted the devotions. On Saturday morning Rev. E. E. Sensenig spoke on "Loyalty to Christ and the Church."

The attractive Christmastide announcement of St. Paul's Church, Sellersville, Pa., Rev. Robert A. Bausch, minister, includes the following sermon themes: December 7, "Christian Stewardship" and "The Ultimate Test"; December 14, "Il-



lusion and Reality" and "Life Set to Music"; December 21, "No Room in the Inn" and "The Tribute of Love." The community Christmas service will be held on Christmas Day at 10 A. M. at the community Christmas tree.

At the Communion service conducted by Rev. H. S. Nicholson in St. Mark's Church, New Hamburg, Pa., November 30, 9 young persons were confirmed. It was a class the lamented Rev. H. S. Garner had in training before his death. What a power these 9 young people may be in the hands of God for righteousness! Here is a good people very desirous to have a pastor. The salary is \$1,200 and parsonage. There are two congregations five miles apart. Anyone interested can address Rev. Mr. Nicholson, Grove City, Pa.

The annual Every Member Canvass in St. Peter's Church, Lancaster, Pa., Rev. R. J. Pilgram, pastor, was conducted December 7. Treasurer Joseph S. Wise will speak Sunday morning, December 14. Prof. E. M. Hartman addressed the December meeting of the Men's Bible Class on "The Church Going Forward," December 10. Rev. Edwin A. Beck gave an illustrated address on China. A Catechetical Class of 10 has been organized. The Ladies' Aid Society has subscribed \$1,000 to the Church Building Fund. The congregational subscriptions now amount to \$10,077.

The W. M. S. of St. Paul's Church, Kutztown, Pa., Rev. George B. Smith, pastor, held its monthly public meeting in the Church on Sunday evening, November 30. The President, Mrs. James S. Grim, conducted the devotions and presented as the speaker for the evening Mrs. J. G. Rupp, of Allentown, who gave to the large audience a most informing address on her experiences in the mission fields. The offering was liberal and encouraging to workers who believe in the policy of inspiration by authoritative information.

At the congregational meeting on November 23, the First Church of Carlisle, Pa., increased the salary of its faithful minister, Rev. E. L. Coblentz, by \$300, and on Friday evening, November 29, a fine surprise was worked by the congregation upon the wife of the pastor, in honor of her birthday. Included in their program in the chapel was the presentation of a large and handsomely decorated cake and a purse chuck full of crisp greenbacks. Mrs. Coblentz responded both personally and by proxy through her husband.

On November 30, Rev. J. Arthur Schaefler, of St. John's Church, Tamaqua, Pa., preached to the local chapter of the Daughters of America, on "The Sacrifice of Thanksgiving." The latter part of the hour was in charge of the W. M. S. of 42 members for their Thank Offering service. The offering was \$123.60, and they were truly grateful. Last Sunday evening, in observance of Bible Sunday, the pastor preached to a well-filled house on "The Witness of Scripture." The Sunday School also fittingly observed the day. Next Sunday will be Fellowship of Stewardship Day.

In Emanuel Church, Buffalo, N. Y., Rev. Victor J. Tingler, pastor, a well attended mass meeting of the Reformed congregations of that city was held last Sunday evening. Besides the pastor, Revs. Conrad Hassel, Herman Beck, F. W. Englemann, and Wm. Huber participated. Revs. G. L. Heck and E. G. Pfeifer were also present. Special music was furnished by the combined choirs of Emmanuel's and Zoar's Church. The Forward Movement "herald" of the evening was Dr. Paul S. Leinbach, of Philadelphia, and much interest was manifested by the earnest workers of the city. Dr. Leinbach also spoke in the morn-

ing on his trip to the Near East. He was a seminary classmate of Pastor Tingler, of Emanuel's Church.

Rev. Wallace H. Wotring, D. D., pastor of St. John's Church, Nazareth, Pa., who several years ago won the degree of Doctor of Philosophy after an extended course, has recently received further honor in the bestowal of the degree of Doctor of Laws, after several years of strenuous work, by the faculty of Potomac University, Washington, D. C. The "Messenger" congratulates Dr. Wotring on the commendable zeal and assiduity with which he has given himself to both liberal and technical studies, in connection with his faithful service in a large parish. The minister's greatest reward in such study is to be found in the work itself, and in its influence upon life.

The evening worship in the First Church, Carlisle, Pa., on November 16, was made unusually significant and pleasant by three former members of the choir (one of whom is 81 years old), who gave over 50 years of service to the congregation, and who returned on this occasion and sang the entire evening service, including two anthems. Their voices and spirits seemed to be defying the years and retained all their former charm and power. It was a blessing to them to know they could yet be of service, and to all the people to recall the days now departed. The annual officers' and teachers' banquet, held on Tuesday, November 25, was enhanced in importance by the presence of Rev. Gustav R. Poetter, of St. Mark's Church, Reading, and his exceptionally valuable address was on "Some Homely Advice on the Sunday School." Rev. Charles D. Rockel, of St. Paul's Church, Mechanicsburg, who with his wife were guests of honor, also delivered a fine speech.

Bethany Church, York, Pa., Rev. George S. Sorber, D. D., pastor, added five members by letter at its fall Communion. On November 1 the Sunday School tendered a dinner and reception to returned soldiers. Greetings were given by Charles B. Bishop, teacher of the Young Men's Class, Elder A. C. Wiest, Esq., and Dr. Crozier for the city. Serg. Caspar Ernest Bischoff, who was in service for two years, spending one year in France with the A. E. F., responded. All of the 23 members of the school have safely returned, only two having been wounded. The annual meeting of Zion's Classis W. M. S. was held in Bethany Church November 4. The Thank Offering of the Bethany Society was held November 13, when a fine program was rendered, in which the Mission Band participated. The Thank Offering was \$24, of which the Mission Band gave \$5. The Church choir rendered a fine musicale November 25. On November 30 a Thank Offering from the Sunday School and congregation was received for payment on the Church debt. The sum received was \$725. The congregation has registered a goodly number in the Fellowship of Intercession, and has a group of men studying "Money, the Acid Test."

The 9th annual men's luncheon at St. John's Church, Nazareth, Pa., Dr. W. H. Wotring, pastor, on December 3, was a notable occasion. Several hundred men participated in the event. Charles W. K. Shafer was master of ceremonies, and the ladies of the Church prepared the luncheon. Clayton H. Kern presented the financial reports, which showed signs of improvement in benevolence. Walter H. Kern ably discussed the subject of Classical apportionment. The chief address of the evening was made by Rev. Paul S. Leinbach, D. D., of Philadelphia, who spoke on "The Men Christ Needs in This Crisis." He was followed by W. K. Shafer, John Trumbauer, Owen H. Hess, John F. Hess,

and the pastor, Dr. Wotring. The spirit of the men was shown by the unanimous adoption of a motion to the effect that the Classical apportionment in St. John's Church would hereafter be paid in full. The deed on the magnificent Church edifice has been reduced to the neighborhood of \$5,000, and St. John's was never in so good a position for aggressive and whole-hearted service to the Kingdom; and under its able leadership we may expect great things from this congregation in the days ahead.

St. Jacob's Church, York, Pa. (New Salem) was remodeled at the cost of \$11,000. Both the exterior and interior present a colonial appearance. The neatness and simplicity of the auditorium invite one to the deep spirit of worship as soon as one enters the door. The Church was rededicated November 23. Prof. A. V. Hiester, of F. and M. College, preached edifying sermons morning and evening. The reconsecration service was read by the pastor, Rev. J. N. Faust. Rev. N. W. Sechler, of York, was successful in enlisting the people for gifts and subscriptions toward the indebtedness. They responded nobly and generously. In the afternoon Rev. W. W. Sholl, of the M. E. Church, brought the greetings of his congregation and delivered an eloquent sermon. There were special musical numbers by the members of the choir and friends of the Church. At the post-dedication services, held during the week following, Rev. Samuel H. Stein, of Trinity First Church, York, preached on Monday, and Rev. W. Sherman Kerschner, of Heidelberg Church, York, on Thanksgiving evening. On Friday evening the worship was conducted by the Y. P. S. The orchestra of Wolfe's Union Church rendered music and Frederick B. Faust gave a violin solo. The men's octette sang. The speakers were Revs. R. R. Rhoades and George S. Sorber, D. D. Holy Communion was observed December 7.

A Memorial Service to Private Wm. G. Louther, who died near Meuse, France, from the effects of a bursting shell, was held September 21 in St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickley, D. D., pastor, and a bronze vase, secured through the Publication and Sunday School Board, was unveiled to his memory. On October 1 a reception was held for the 27 members of St. John's Church and Sunday School who were in the service of their country. T. K. Saylor, Esq., presided, interesting addresses were made and refreshments served, with music by the Sunday School Orchestra. Rev. A. C. Whitmer, D. D. preached very acceptably October 5 and 12. His visits are appreciated greatly by the pastor and his sisters and by the members of the congregation. Young People's Day was observed October 19 with a special service in the evening. Mrs. E. A. Beck, who with her husband, Rev. E. A. Beck, are spending their furlough in Westmont, a beautiful suburb of Johnstown, delivered a splendid address on "Work Among the Young People of China." The Home Mission Day service was well rendered, November 16. The offering of \$141 is for the Interior Synod Project. This was especially good, as the strike of 8 weeks closed the Cambria Steel Co., with its 17,000 employees, and in addition numerous mines in that region. The autumn Communion was held November 30, but a quarantine for measles prevented the usual large attendance.

Emmanuel's Church, Hazleton, Pa., Rev. S. E. Stofflett, pastor, has had a very busy fall with a continuous round of special occasions from Rally Day in the Sunday School and congregation on September 21, to the Father and Son Day service and banquet on December 9. Harvest Home was observed September 14 with a large



offering and most helpful worship. On October 5 the observance was intended to impress the people with the great need of more religious education for the children. There was a special sermon to the parents. During the week of October 6 to 12, there were special meetings preparatory to the Holy Communion. On October 12 the Every Member Communion was observed with a large outpouring of people. On October 19, 60 members enrolled in the Fellowship of Intercession. On November 9, Home Mission Day and the 31st anniversary of the congregational Missionary Society were observed. In the evening Miss Rebecca Foreman spoke to an overflowing audience and 36 Thank Offering boxes, containing \$70, were returned to the secretary, Mrs. Henry W. Shaffer. On November 11 the Forward Movement conference for the section was held in Emmanuel Church with large delegations from the various congregations, Wilkes-Barre having the largest. On November 16, Treasurer Joseph S. Wise spoke in the morning. On November 30, about \$6,000 was realized in the Every Member Canvass for the 1920 budget, which was made by 64 members of the Church. On December 7 the pastor preached on the theme, "If I Were a Boy Again." There was a large attendance of fathers and sons. The Father and Son Banquet was held December 9, over 100 being present. There was a delightful fellowship among the men and the speaker, Rev. John F. Griesemer, of Scranton, gave a splendid message that will do good morally and spiritually. A live committee, M. F. Koenig, Prof. J. A. Alden, and George F. Faust, had arranged a most profitable program and palatable luncheon.

On Friday, December 5, a special meeting of the Classis of Lancaster was held in the lecture room of the First Church, Lancaster. Students John B. Noss and Elias H. Phillips were received as students for the ministry under the care of Classis and given an appropriation of \$150 each. An overture from the Reformed Church at Conestoga asking for sustentation was referred to a committee consisting of Revs. D. G. Glass, W. Stuart Cramer and Elder John H. Landis. The pastoral relation existing between Rev. Lewis Reiter and the Shoop's Charge was dissolved, and the following committee of supply appointed: Revs. Ellis N. Kremer, D. D., Henry H. Rupp and Elder Edwin C. Thompson. The report of the Consistories of the Classis on the action of Classis taken at the last annual meeting was reviewed. A number of items in the report of the Classical Missionary and Stewardship Committee were discussed and adopted, among which are closer co-operation of this committee with the special committee on the Forward Movement of the Church, and the holding of conferences with consistories and sectional consistorial conferences.

St. James' Church, Allentown, added 13 new members during November and 2 were received December 7. This was the outgrowth of the attempt to add members each Sunday in November and December, and is encouraging to the pastor, Rev. J. S. Peters. The congregation will dedicate a memorial window and tablet to its sons who participated in the World War, all of whom returned. It will cost \$1,000. A sketch of the window in miniature was prepared by Deacon Alonzo Reinhard, which is arranged in 400 blocks. Sums from 50 cents to \$25 will be received for them, the idea being to have as many individuals as possible contribute. At the Sunday School, when the scheme was presented, \$305 was at once contributed. The window has the figure of a soldier clad as a knight, of Jesus with a crown in His hands, prepared to crown the victors, and

a female figure bearing the Communion cup, typifying battle and hardship.

Rev. H. D. Houtz writes: "You are editing a fine paper, with timely messages."

Dr. J. Fred Wolle, leader of the famous Bach choir at Bethlehem, gave a much appreciated organ recital in Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, December 2.

One of the features of our Christmas "Messenger" will be a Christmas Parable by Dr. George E. Huntley, author of the "Uncle Hezekiah Stories." You will find it a fascinating story.

On December 7, Superintendent J. M. Mullan, preached a very interesting and timely sermon in Faith Church, Lancaster, and in the evening occupied the pulpit of Zion Church, Marietta.

The Eastern Pennsylvania Training Conference of the Inter-Church World Movement will be held in the Chambers-Wylie Presbyterian Church, South Broad street, Philadelphia, December 10, 11 and 12.

Reformed Church Sunday Schools and congregations are urged to give the people a chance to contribute toward Armenian and Syrian Relief on some Sunday in January.

Rev. T. A. Alspach, of Chambersburg, conducted a week of special services in the New Oxford Charge, Rev. J. W. Keener, pastor, giving special addresses in the afternoons on the Forward Movement.

"Wells of the Bible" and "Unguarded" were the themes of Dr. John F. Moyer, of the First Church, Reading, November 30. The annual Every Member Canvass was conducted September 7.

Rev. L. V. Hetrick, who is supplying the pulpit of Calvary Church, Reading, Pa., during the eight months' absence of the pastor, Rev. A. V. Casselman, has moved with his family to 640 North Third street, Reading.

Dr. T. F. Herman presented the Forward Movement in St. John's Church, Shamokin, Pa., Dr. C. B. Schneder, pastor, on Sunday morning. Delegations from Fairview, Gowen City, and Mt. Carmel were present, headed by their pastors, Revs. J. S. Heffner, O. T. Moyer, and Albert Gonser.

The "Messenger" has just learned with deep regret of the death of the beloved wife of Rev. Robert C. Bowling, D. D., who passed away last Sunday at her home in Kittanning, Pa. The funeral was conducted on Wednesday afternoon. We extend sincere sympathy to the bereaved family.

On the occasion of Union Thanksgiving Day services in the Lutheran Church, Arendtsville, Pa., Rev. Theo. C. Hesson preached the sermon. One feature of this annual service is worthy of mention. All the school children, both of the Vocational School and the lower grades, attended in a body. These children ought to learn to be both patriotic and religious.

Elder Harry E. Paisley, of Trinity Church, Philadelphia, spoke December 2 at the officers' and teachers' rally of St. Stephen's Sunday School, Reading, Pa., Rev. T. W. Dickert, pastor. The minister preached last Sunday morning on "Honoring God," and in the evening the Men's League attended in a body.

In the Shanango Charge, Fredonia, Pa., Dr. A. C. Renoll, pastor, Home Mission Day was observed with special services, offering at Jerusalem, \$9; at St. John's, \$25; the W. M. S. Thank Offering service, November 16, Jerusalem, offering \$24; December 7, St. John's, offering \$42; Community Thanksgiving Service in St. John's, sermon by Rev. J. D. Gibson; offering, \$42 for Near East Relief.

Christ's Church, Hagerstown, Md., was the scene of a delightful social event on Thanksgiving evening, when Robert Suman, the member of the Men's Bible Class, taught by the pastor, Dr. C. Clever, gave to the class and guests a fine banquet, which was served by Mrs. Suman and ladies of the Church. A fine program followed with addresses by Dr. Clever and Mr. E. E. Hutzell. An orchestra furnished music and many songs were sung.

In the Masonic Temple, York, Pa., the 50th anniversary of Zenedasha Lodge, No. 451, F. and A. M., was observed, and the sermon was delivered by Rev. Edward O. Keen, minister of Memorial Reformed Church. Rev. O. S. Hartman, of Emmanuel Church, offered the prayer, and Rev. W. S. Kerschner, of Heidelberg Church, directed the choir.

Dr. E. F. Wiest is preaching an interesting series of sermons for young people in St. Stephen's Church, Lebanon, Pa., beginning December 14. The themes are "The Crowning Virtue of Womanhood," "Absalom, the Fast Young Man," "Rehoboam, the Head-strong Young Man," "Samson, the Strong Young Man," "Samuel, the Godly Young Man," "Esther, the Heroic Young Queen," "The True Glory of Womanhood."

Rev. H. H. Long, who has been pastor of St. John's Church, Red Lion, Pa., for 5 months, was very agreeably surprised by his consistory when they informed him of their unanimous decision to increase his salary \$300, in appreciation of his service. On November 30 the Thank Offering service was held in St. John's, and Mrs. W. S. Grady, York, Pa., delivered a very instructive address. Offering, \$82.

Our Mission to the Jews, in Brooklyn, N. Y., has expanded to such an extent that it requires about \$18,000 a year for its up-keep. The director, Rev. Wm. Diekmann, Box 48, Station A, Brooklyn, N. Y., will be grateful not only for money gifts, but for clothing and toys to fill the many small hands that are stretched out at this season of the year. Let us not forget this important work at the Christmas time.

Immanuel's and St. John's Churches, Indianapolis, Ind., united in a Thanksgiving service. Pastor Evans spoke in English and Pastor Knierim in German. The Y. M. M. S. of St. John's gave the missionary episode "Inasmuch" in connection with the Thank Offering service. The offering was \$54. The W. M. S. gave \$50, a total of \$104. The young people of St. John's Church have organized a Christian Endeavor Society.

We regret to report the death, on December 1, of Mrs. Susan E. Schweitzer (nee Weidman), widow of the late Rev. Stephen Schweitzer, and mother of Rev. Dr. Martin W. and Dr. Marcella Schweitzer, Ephrata, Pa. She was 71 years, 2 months and 8 days old. The funeral took place from her late residence on Saturday, December 6, with further services in Zion Church, Lincoln. Interment at Fairview Cemetery, adjoining the Church. We extend our sympathy to the bereaved family.

The December meeting of the Lehigh Valley Ministerial Association was held in First Church, Easton, Rev. E. F. Eversmeyer, pastor. Rev. G. P. Stem presided. Dr. Homer Tope, of Philadelphia, spoke on the Anti-Saloon League. Rev. H. I. Stahr, of Bethlehem, read a paper on "The Second Coming of Jesus." Dr. J. M. G. Darms, of Allentown, spoke on "What the Forward Movement is Doing for Us Ministers." Rev. J. G. Rupp also spoke on several phases of the Forward Movement. Dinner was served at Seip's Cafe.

On December 7, 26 men were commissioned to make the Every Member Canvass



in St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor. The membership of 291 was seen between 2 and 3.30 P. M. Returns showed many increases for current expenses and benevolence. 240 pledges from members brought \$3,428.76 for current expenses and \$726.14 for benevolence; 25 children (aged from 1½ years to 12) pledged \$142.28; 51 cards not yet returned. Total pledges received, \$4,154.90; last year's total, \$3,305.72.

Dr. J. M. S. Isenberg, of Trinity Church, Philadelphia, has been preaching a series of morning sermons on "Stewardship." Some of his recent evening themes have been: November 23, "Reaping the Whirlwind"; November 30, "Escaping the Whirlwind"; December 7, "What Good is the Church?" The C. E. celebrated its 27th anniversary with a banquet November 7. The Bible School Association is providing a covering for the floor of the large social room at a cost of \$750. Every Member Visitation was held December 7. The Bible School averaged an attendance of 726 in November. The total offerings were \$269.52. Twenty-seven new members were enrolled. The Mothers and Children's Social of the Cradle Roll was held November 22, and 46 babies were present.

St. Paul's Church, Mechanicsburg, Pa., Rev. C. D. Rockel, pastor, held a special service November 23 in honor of the service men from the congregation who were present in uniform and saw the furling of the Service Flag. Of the 16 men who, from the Church, served in the war, one made the supreme sacrifice. Myles Thornton fell upon the battlefield a few days before the Armistice was signed. St. Paul's is proud of the record of her boys and reveres the memory of her son who fell defending her country. A splendid audience attended this inspiring service. The pastor's theme was "The Call of a Vision."

The offering of \$33 at the Thanksgiving service in Bethany Tabernacle, Philadel-

phia, Rev. H. H. Hartman, pastor, was for Nazareth Home. The pastor preached at the Odd Fellows' Home on November 3. During 1919, \$1,000 was paid on the mortgage, and \$500 more is ready to be paid. This reduces the debt to \$3,500. A most successful Tom Thumb wedding was recently given by the Dorcas Society. The average Sunday School attendance in November was 284, with 14 new scholars. At the banquet in their honor 22 of the "service men" of the Church were present.

On Thursday, December 4, the members of Zion's Church, Arendtsville, Pa., surprised their pastor, Rev. T. C. Hesson, and family by calling at the parsonage, en masse. In the presence of an audience that filled the parsonage, P. S. Orner and Arthur Robert, members of the congregation, thanked the pastor for his splendidly efficient ministry of more than 17 years in Arendtsville, and presented the family with all kinds of food supplies, sufficient to last for months, and also a gift of money. All in all, it was one of those delightful occasions in a pastor's experience when he felt that no material offer the world might make could tempt him from his job.

At a largely attended service on Sunday evening, Rev. Dr. C. E. Correll, for nearly 8 years pastor of St. Paul's Church, West Hazelton, Pa., bade the members of his flock good-bye. His sermon was brief and to the point on the theme, "Helping and Honoring the Pastor." A brief review of progress during the pastorate followed: February 1, 1912, 77 members; in 1913, 173; in 1914, 197; 1915, 260; 1916, 290; in 1917, 316; in 1918, 326; present membership, 357, of whom 305 have contributed during the present year. There were 249 baptisms, 121 confirmations, 99 weddings, and 147 funerals. The congregation has a new Church, and the debt remaining unpaid is only \$400. It is a splendid opening for some live, aggressive pastor.

Classis will hold its Institute December 10th in the Reformed Church, Bloomsburg, Pa.

The W. M. S. of Philadelphia Classis held the fall meeting in the Church of the Ascension, Norristown, Pa., November 11. Delegates from 28 societies responded to roll call. Two Members in Memoriam were reported. The report of the Treasurer shows an increase in all departments of the work. Delegates elected to the General Synodical meeting to be held in Reading, May, 1920. Mrs. Joseph Wise and Mrs. Frank Fisher. Miss Ammerman made the principal address of the day.

Thank Offering services were observed in St. James Church, Allentown, Sunday evening, November 30. The regular order of Church service was followed. The members with their thank offering presented themselves at the altar and Miss Katie Ochs, Secretary of local Thank Offering, and Mrs. George Ritter, Secretary of T. O. of Lehigh Classis, gathered in the boxes. The offering was \$54.19. Rev. Lilly, Secretary of the Federation of Churches of Allentown, preached the sermon on "Thankfulness."

The 8,000 Calendars are sold, but an additional 1,500 are being printed. Eastern and Potomac Synod please send all orders at once to Miss Carrie M. Kerschner, Fifteenth and Race streets, Philadelphia, Pa. Western Synods apply to Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio. The Calendars are very attractive.

#### BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

#### The Christmas Envelopes

On Monday forenoon two truck loads of Christmas envelopes were taken from the Home to the Post Office in Womelsdorf, and by this time all of them should have reached their destination. At least they should be in the homes of the ministers

## News of the Woman's Missionary Society

[Send Communications to Mrs. Harvey J. Troxell, 222½ N. 13th St., Allentown, Pa.]

The Institute of the W. M. S. of East Susquehanna Classis was held in the First Church, Sunbury Pa., Rev. Charles E. Roth, pastor, on November 12, with a fair attendance. Mrs. John Lentz, President of Eastern Synod, was present and also the ex-President, Mrs. Livingood, who expressed herself so happy to say that East Susquehanna Classis had "gone over the top" with a membership of over 5,000. 104 new members were gained through the campaign. Round Table discussions occupied the time until noon, when a delicious luncheon was served. Mrs. Lentz gave a fine address, followed by Mrs. Livingood, on "Stewardship," in the afternoon. The Institute closed with an impressive altar service conducted by Mrs. Lentz.

The Reformed congregation of Hellertown has organized a W. M. S. The pastor, Rev. George Hamm, and the ladies are very much interested and have arranged special meetings. Mrs. J. G. Rupp and Miss Mayme Schoedler, of Allentown,

will address the December and January meetings, respectively.

The W. M. S. of St. Andrew's Church, Philadelphia, held a Thank Offering service, November 25, 1919. Mrs. Gertrude C. Lyon made a splendid address and a solo by a young man who is blind, Mr. Proctor, proved unusually appealing.

The W. M. S. of St. Luke's Church, North Wales, held their Thank Offering service November 26. Mrs. Lyon, of Philadelphia, was the speaker of the evening. The offering surpassed that of last year, showing in a very substantial way their thankfulness for the marked success of the past year.

On Sunday evening, November 23, a Thank Offering service was held by the Shiloh M. S., Danville, Pa. Miss Helen Ammerman gave the address of the evening. The offering was more than double that of the previous year. In the morning of the same day, Miss Mary Meyers, a nurse of the Chinese Hospital, gave a very interesting talk to the Sunday School of her work and also as a Red Cross nurse in Siberia, where she spent 9 months before her return to the United States.

Notice—The W. M. S. of Wyoming

## CHURCH FURNISHINGS

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who, I trust, will see to their proper and effective distribution. When that is done there will be 110,000 Bethany friends confronted with the Bethany Christmas appeal.

These packages were made up with much labor, and they are sent forth with an earnest prayer. So much depends upon how these envelopes are distributed, how the cause is presented to the people, and how seriously the people take the appeal. We have no way of meeting the high cost of living except by the free-will offerings of our friends. They have never failed us before, and they will not fail us now.

With every package of envelopes we sent a circular letter to be read to the people in the Churches and Sunday Schools.

Briefly, and I trust effectively, it sets forth our present and prospective needs, partly due to the prevailing high prices and partly to the enlargement of the work when the Dietrich Cottage will be occupied.

With this my responsibility for the Christmas offerings ceases and yours begins. All of us will do our best, and God will give the increase, and all will be well.

One offering that we greatly need cannot be made in a Christmas envelope. It is an offering of service rather than an offering of money. We need a matron for Santee Hall. Pastors can help us to find the right kind of person for this important position. Our Saviour gave Himself. It may be that one of His servants is willing to do likewise.

## NEWS OF THE WEEK

### GENERAL COMMENT

**The Fall of a Meteorite**—A week or two ago a great ball of fire fell from the sky into the southern end of Lake Michigan. It lit up the country for many miles, and the detonation was heard also many miles away. This brings up to one who has a little astronomical knowledge a very interesting train of thought. Astronomical science tells us that space is aswarm with untold billions of small bodies from the size of a pea to the size of asteroids. These bodies fly through space in the same way that the earth itself does revolving around the sun or some other great celestial body. Their speed is usually very great, twenty miles or more per second, more than ten times the speed of a cannon ball. In its orbit around the sun the earth comes in contact with some of these small bodies. As soon as they strike the atmosphere their speed is so great as to cause them to become white hot. If seen from the earth they are called shooting stars. The astronomers call them meteors, or if they strike the earth meteorites. It is believed that the earth's atmosphere encounters millions of them every day, and were it not for the protective envelop of the atmosphere all life on earth would be destroyed. Only one now and then passes entirely through the atmosphere and strikes the earth. All the smaller ones and a great majority of larger ones are reduced by the friction of air and the heat thereby engendered to invisible dust.

**A Substitute for Coal**—The great coal strike will cause our scientific people more and more to cast about for a substitute, and the nearest at hand seems to be the use of water power. On this subject we clip the following editorial from an exchange:

"The shortage of coal makes particularly timely the movement begun at a meeting of scientists and leaders in banking and industry in New York Tuesday for the development of the water power resources of the country. It is estimated that 100,000,000 horse-power is available, with an annual value of \$5,000,000,000. That so much energy of the streams, which might be converted into electric power, is going to waste, while industries are faced with the necessity of shutting down on account of lack of fuel wherewith to develop steam power, carries with it its own lesson.

Utilization of the streams is rapidly increasing. In the textile business, partic-

ularly, spindles and looms are being operated more and more by hydro-electric power. The rivers are also being harnessed to drive street cars and furnish electric light. The mills in which wood is transformed into pulp for the manufacture of paper are now depending almost entirely on water power. The resources of the West in this respect are largely undeveloped. Attention is called to the matter in an advertisement of the United States Forest Service, offering for sale 500,000,000 feet of standing timber, suitable for pulpwood, in the Black-foot National Forest, Montana. 'Undeveloped water power is available in sufficient quantities for manufacturing purposes,' the advertisement states.

The New York conference decided that while private capital would be enlisted for the development of water power the Government would be asked to take the initiative. It is gratifying to note that Congress is awakening to the situation. A bill which will make available much undeveloped energy in streams over which the Government has jurisdiction has been passed by one branch and favorably reported in the other.

With 100,000,000 horse-power furnished to industry by the rivers, we will not be so dependent upon coal."

### NEWS ITEMS

Efforts to return the bodies of American soldiers soon are being continued, regardless of the officially expressed attitude of the French Government against permitting American exhumations before the same privilege is accorded French families.

A special Congress composed of representatives of all organized labor met in London December 9th, to discuss the nationalization of the mines.

Col. Charles Young, retired, the only negro officer of the army to attain that rank, has been selected as military attaché to Liberia at the request of the African Republic.

By an overwhelming vote the Mexican Chamber of Deputies passed a bill restoring bullfighting.

The "national costume" for men, manufactured by the Government to combat the increasing price of clothing, has made its appearance on the Paris boulevards. It costs about \$11.00 in American money.

Many persons were killed and injured and 7 villages were destroyed by an earthquake in the extreme western part of Anatolia, in Asia Minor.

Thirty thousand tons of American beet sugar from the Central States are now

### FOOT TROUBLES

**No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem**

According to the testimony of hundreds of people living in the southland and elsewhere, J. S. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices, and is now ready for free distribution.

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moving into the Atlantic Coast States to relieve in part the acute sugar famine in the eastern zone.

Next to America, the United Kingdom is the largest producer of coal in the world. In England and Wales there are 3,500 coal mines, employing more than 1,000,000 persons.

War-time restrictions on the nation's use of coal, more stringent even than those applied during the war, have been ordered into effect to stave off a fuel famine.

Miss Eva Booth, upon whom the Distinguished Service Medal was recently bestowed in recognition of her work during the war, has completed fifteen years as commander of the Salvation Army forces in the United States.

Lady Astor, formerly Nannie Langhorne, of Virginia, and the first woman to sit in the House of Commons, took the oath as a member of Commons December 1st.

Henry Clay Friek, pioneer iron master and one of the foremost art collectors in



the United States, died suddenly at his Fifth avenue home, in New York, in his 70th year.

Joshua Willis Alexander, of Gallatin, Mo., Representative in Congress, has been selected by President Wilson to be Secretary of Commerce, succeeding William C. Redfield.

In Kansas hundreds of men responded to Governor Allen's call for volunteer coal diggers, November 27th.

An establishment of a large camp or cantonment for detention of undesirable aliens pending investigation and disposal of their cases, is the latest plan of the House Immigration Committee now conducting an inquiry at Ellis Island.

King Victor Emmanuel, of Italy, expects to visit the United States next summer and also will visit South America, especially the Republics of Brazil, Uruguay, Argentina, Chile and Peru, unless the political situation prevents him from carrying out his desire.

The Supreme Council at Paris has decided that all enemy warships shall be destroyed except those to be turned over to France and Italy to replace those lost in the war.

The most disastrous fire in Baltimore since that of 1904 broke out November 28th in McCoy's Hall, one of the Johns Hopkins University buildings. A rough estimate placed the damage as high as \$1,000,000.

Secretary Tago, of the home office in China, is engaged in drafting a drastic prohibition bill that will be laid before the forthcoming session of the Diet. The bill would prohibit drinking of liquor by men and women under 25 years of age.

Freeman H. Newberry, United States Senator from Michigan, has been indicted by a United States Grand Jury for corruption, fraud and conspiracy in connection with the election by which he obtained his seat in the Senate, defeating Henry Ford, his Democratic opponent.

Christian ages. We may go to Bethlehem in Judea to worship the new-born king through the long aisle of ages filled with the dim hopes and distant visions of the seers and prophets of mankind. That will enhance the glorious brightness of the Day-spring from on high.

**II. Fulfilment, Luke 2: 8-14.** Isaiah's comforting vision of the Messianic era of righteousness and peace centers in "the child that is born, the son that is given." As the gift of God's love, the prophet saw Him from afar, of the increase of whose government there shall be no end.

But many centuries elapsed before the prophecy was fulfilled. Meanwhile, however, there was more than one partial realization of Isaiah's glowing vision in the history of Judah. After that dark hour during the reign of Ahaz, there were times when godly kings came forth, as shoots out of the branch of Jesse, who strove to uphold the throne of David in righteousness and peace. But the one supreme fulfilment of the prophecy of Isaiah was the birth of the Christ-child at Bethlehem. Jesus is the Prince of Peace whose coming the prophets of old dimly foresaw. The wondering shepherds witnessed the realization of the prophetic hope when they beheld the Babe, lying in a manger.

Who is this Child? He is the free gift of God's wondrous love. He is "born" and He is "given." Nineteen centuries of devout thought have pondered the mystery of His birth and the meaning of the gift. Even today men are by no means agreed upon any one philosophical explanation of the mystery of the incarnation, nor upon the precise theological definition of the meaning of the divine gift. But all agree that Jesus is Immanuel, God-with-us; that in His matchless life of love we have the full and final revelation of the eternal God; and that this divine personality is the Father's gift to mankind, for their salvation. Let us rejoice in the birth of the wondrous child, and let us gratefully accept the gift of God's infinite love, even though we cannot fully comprehend the one or explain the other.

What is His name? His names are many. The Jews called Him Messiah. The Greeks named Him the Word. The creeds referred to Him as the Only-begotten Son. And all of these adoring appellations have their profound significance for the trained theologian; but they are obscure to multitudes of believers. Unless it be Saviour and Lord, what truer and nobler names can we give Jesus than those which Isaiah ascribes to the coming king? He predicts that, in recognition of his character and services, his grateful people will call him, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (9: 6). We search the annals of Judah in vain for a king who deserved those adoring names. No divine hero appeared in David's royal line who exhibited the wisdom, might, fatherliness, and peace suggested by these titles. But Jesus holds an undisputed claim to all of them. In Him the hidden wisdom of God is manifest. Through Him the power of God is exercised for our salvation. He showed men the Father. And when His kingdom is consummated, the redeemed world will live in peace.

These four names in Isaiah's prophecy are not titles which the coming king bears at his birth. They are the tribute of his people, chronicling the achievements of his glorious reign. Thus it was also with our Lord. The majority of His contemporaries never knew His real name. They called Him the carpenter's son, Elijah, and John the Baptist. Even His most intimate friends had great difficulty to spell out His glorious name, letter by letter. But it is easier for us to call Him by His right name. The Master has written it upon millions of hearts; He has stamped

## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Fourth Sunday in Advent. December 21, 1919

### THE PRINCE OF PEACE

(Christmas Lesson)

Isaiah 11: 1-10; Matthew 2: 1-12; Luke 2: 8-14

**Golden Text**—Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matthew 1: 21.

**Lesson Outline**—1. Prophecy. 2. Fulfilment.

This is our annual Christmas lesson. We study the birth of our Lord, the central fact in all history. We base our study on two passages of Scripture (Isaiah 11: 1-10; Luke 2: 8-14).

One of them is prophecy. It takes us back to an age (700 B. C.) when no philosopher even dreamed of the advent of such a person as Christ. Yet that remote age was neither dark nor silent. There were men in Israel with deep insight into the heart of God, who proclaimed their visions with courage and ability. Among them was the prophet Isaiah. He was, perhaps, the greatest preacher of his time. The fragments of his noble sermons that have been preserved show us a man of profound spiritual insight and of rare literary genius. The other passage is taken from the New Testament. It is the most beautiful story ever told.

**I. Prophecy, Isaiah 11: 1-10.** The times were out of joint in Judah, in the eighth century B. C., when Isaiah preached his great prophetic sermon. In spite of his solemn warning King Ahaz had secured the assistance of Assyria against Syria and Israel. He preferred an alliance with this pagan world-power to trust in Jehovah. The result was calamitous. Palestine was ravaged by cruel armies. In chapter eight we have a vivid description of the gloom that lay on the land, and of the terror and despair that filled the hearts of the people. They cursed God and their king (vs. 19-22).

Then the prophet, whose wise counsel the king had spurned, reappeared on the scene with words of comfort. He saw the dawn of a new day. He contrasted "the

former time" with "the latter time" (9: 11). The former time was the national disaster and the impending captivity; and the latter time denoted a new era, when the people shall have ceased to do evil and learned to do well.

That era will be ushered in by the coming of the true king (8: 6-7), who will establish the reign of God upon earth. His wonderful names suggest his character and express his mission, and the beneficent results of his reign are set forth in beautiful imagery (9: 1-7). Light shall then flood the darkened land. Harvest-joy, with its sense of victory and prosperity, shall fill the hearts of its inhabitants. It will be an era of unbroken peace. The galling yoke of oppression shall be broken and the cruel rod shall be snatched from the hands of foreign task-masters. The barbarous relics of warfare, bloody garments and military boots, shall be burned to ashes. One could not depict peace, based upon righteousness, more nobly than is done in our lesson (11: 1-10). "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

These great messages were primarily tracts for the time of Isaiah. Prophecy of judgment and promise of national redemption were meant for Judah. But their spiritual significance is inexhaustible and eternal. They contained foreshadowings of truths larger and deeper far than those which even an Isaiah could discern in his time. Therefore, the Christian Church uses these ancient prophecies as singularly beautiful vehicles for the expression of its richer faith. It sees more in the words of Isaiah than did the prophet himself. And yet, this "more" was latent in them as the oak in an acorn.

Our lesson is one of the noblest passages in the whole book. Together with the words found in chapter nine, verses one to seven, and in chapter seven, verses ten to seventeen, it forms a beautiful Christmas lesson. The spiritual insight pervading these sayings marks one of the points of culmination in Old Testament prophecy. They point unmistakably to the Master, by whom they are completely fulfilled. Thus this lesson from Isaiah gives us the opportunity to study the significance of Christ against the dark background of pre-



it upon the pages of history; He has wrought it deep into the destiny of mankind. That man must be dull and blind, indeed, who can view the results of Christ's beneficent reign throughout the world without seeing that His name is Jesus because He is saving mankind from sin.

Whose is this Child? He is God's gift to the whole world. Isaiah saw the hero of his vision seated upon the throne of David. But the kingdom of Jesus comprises all the kingdoms of this earth. There shall be no end of the increase of His government. That glorious promise comforts us when we contemplate the sin and strife that still abound on earth. Jesus' government of righteousness and peace has constantly increased from His day to ours. But it is still far from being complete. The echo of recent battles still rings in our ears as we sing praises to the Prince of Peace. Fearful tumult among all the nations mingles sadly and strangely with our Christmas carols. The Father still yearns for the consummation of the kingdom of filial trust and fraternal love. But nothing can stay the progress of Christ's reign, and no one can prevent its final consummation. Men may accelerate or retard it. They may lengthen the present age of unrest and strife, or they may hasten the Golden Age of peace and righteousness. But the increase of Christ's beneficent reign will continue until God's redemptive purpose is accomplished. The zeal of the Lord of hosts will perform this miracle of grace. Without that faith, our hope might well fail us this tumultuous Christmas season.

#### A LITTLE STORY FOR THE LESSON (December 21)

By Gertrude Cogan Lyon

"He is risen even as He said" (Matt. 28: 6).

A young mother was taken ill with a fever and it was deemed best to remove her four-year-old son to the home of his grandmother for a time. The little fellow parted reluctantly with his baby sister, just thirteen months old. She had been his jolly chum, laughing when he played pranks for her amusement and giving him sweet baby affection from morning to night. He loved her with all his little heart, and it was hard to go away from her, even to dear grandmother's. But it was necessary that the house be kept as quiet as possible during his mother's illness, and also that he have grandmother's care.

A number of weeks passed. The mother was recovering, but the baby was seized with a sickness and died. When it was felt that the mother could arise from her sick bed, the boy was brought home. He had not been told about his sister's death and went straight from his mother's embrace to the empty cradle. Bending over it with joyous expectation, his face changed when he saw the clothing folded and lying unused. "Oh, mother, where is sister?" he inquired.

The grandmother led him into another room and told him that God had taken his sister up to heaven. This did not satisfy him; he ran back to the cradle, and looking appealingly into his mother's face asked again:

"Where is my sister?"

"God took her up to heaven, darling," the mother said weeping.

The little fellow buried his face in his mother's lap and cried in a heart-broken way. All the evening he cried and would not be comforted. The following day the father thought it wise to take him to see his sister's grave. When they arrived at the little mound, he looked horrified and said:

"Is my sister down there under the ground?"

The father replied: "Yes, Bobby; but only her little body is there. God took her spirit up to heaven."

The child was silent for some moments, then half sobbing took hold of his father's hand and said, "Oh, papa, I do want to see my dear little sister again."

"You will see her some time, dear," the father replied through tears.

"How?" persisted Bobby.

The father wondered how to answer this. Faith came to the rescue and he said: "God will raise her up again in the resurrection."

"How can He do that?" plied the little questioner.

"Well, Bobby," began the father, doubting if the child would understand, "you see Jesus died, and was buried in a grave. He arose from the dead alive, never to die again, and that is why and how God will raise our little Ruth up from the grave. He will raise all those who die loving Jesus."

A look of profound reverence came over the child's face, but he still had one more question.

"Papa, how do you know this?"

The father answered, "Because Jesus said so."

The dear little fellow again took hold of his father's hand, this time with the clinging of confidence. "Oh, papa," he said, "isn't Jesus good to us? I love Him, don't you? Now let's go home to mother."

He had no more questions. He believed it because Jesus said so. Jesus' word is the last word. We need no other.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 21st. The Christmas Message and the Christmas Spirit

Luke 2: 8-14; Matt. 2

With each recurring Christmas season the old message comes to us with new meaning and the old spirit stirs our hearts afresh. The message and the spirit are closely allied. The spirit is begotten by the message and the message is quickened by the spirit.

Let us look, first, at the Christmas message. It was first proclaimed by an angel; none other could announce it. Its contents are so wonderful, its mission so glorious that none but a celestial being could herald it. It came, moreover, at a time when the world was ready for it. The fullness of the time had come. But it was midnight throughout the world. It was midnight not only on the hills of Judea, but the darkness of midnight rested upon the nations of the world. There was midnight in the realm of thought and religion. It was in such a dark hour that "glory shone round about" as the heavenly messenger announced the joyful tidings.

Let us look at the content of that message. It began with a word of encouragement. "Fear not," said the angel to the wondering shepherds. It was a reassur-

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ing word for them. Their hearts had sunk-en. Their spirits were low. They were sore afraid. Then came this message, "Fear not." Is not that what the world needs today? Is not that what every heart longs for? Oh, the "fearnots" of the Bible—how many and how precious they are! This Christmas message strikes a note of encouragement. The times of waiting, of despair, are gone. The old order has passed. A new day is at hand. Let us not be afraid.

The message contained "good tidings of great joy." The world had been sad and weary. Now comes these cheerful tidings. The Kingdom of God brings joy into the hearts of people. It is not a message of woe and despair; not one of burdens and hardships and oppression. Wherever the Kingdom of God is established there joy and gladness dwell. We miss the real content of the Christmas message when we fail to see the element of joy that is in it. Every heart should be glad. Every note should be full of rejoicing. The angel announced joyful tidings to all the world.

Again, the message was one of peace. This was so contrary to the ideals of that ago, for the dominating thought of the ancient world was war, just as in the medieval it was worship, and in the modern, work. Into that era of bloodshed and carnage comes a message of peace on earth. It was a peace of man with God, with man himself, and with his fellowmen. It contained the prophecy of peace over all the earth and foretold the time:

"When peace shall over all the earth

Its ancient splendors fling,

And the whole world give back the song  
Which now the angels sing."

It was a message of good-will to men. Someone has translated this, "peace to men of good-will." Either thought may be accepted. Good-will to men is an inspiring part of the message of Christmas. It unlocks the springs of love and service and friendship and fellowship. Instead of wishing men evil, we wish them well. Instead of seeking their hurt, we seek their welfare.

The heart of the Christmas message is "to you is born this day a Saviour, which is Christ the Lord." The content of the Christmas message is "a Saviour." This makes Christ central and thus furnishes the explanation for joy and peace and good-will to all mankind. Christmas would be empty without the Christ. There are those who in a fashion observe Christmas and do not take account of the Christ-child. They do not believe in Him and do not seek to follow Him. Such miss its real content and meaning.

Now, let us look at the spirit of Christmas. Christmas is a spirit rather than a season of the year. While we celebrate it toward the close of the year, nevertheless it should not be confined to a day or even a week. We can, if we will, have it with us all the time. Every heart should be a manger and every home an inn and every place a Bethlehem where the Christ may live and form the center of life. In this way Christmas can be extended over the whole year and its spirit glow from every heart and hearth. The Christmas spirit is the spirit of brotherhood. The good tidings were for all mankind. The lowly were exalted. The humble shepherds were the favored, to whom the announcement was first made. The Christmas spirit knows no class, no race, no social barriers. It is for all. This Christmas spirit, applied to the needs of our day, would solve every problem. It is because the world has drifted so far away from that first Christmas that we are having these social, economic and national disturbances today. If we could reproduce the spirit of brother-

hood that characterized that first Christmas we would have a new day dawning upon the earth.

Again, it was an unselfish spirit. There was the spirit of love and of liberality. This is one of the finest features of Christmas. The spirit of unselfish giving is everywhere in evidence. God first gave His only Son. The wise men gave their gifts. Today we give our gifts and Christmas kindles within us the spirit of kindness and generosity towards all mankind.

Then, it is the spirit of the child. It is pre-eminently the children's festival. The child is in the midst. The Christ-child occupies the center and the children of every home play around the hearth on this day. It is the festival of the family. Other festivals are celebrated under the open sky, out in the fields. The Christmas festival is the festival of the home. We catch its spirit when we become as little children, when we are receptive to truth and feel our dependence upon our Heavenly Father and are buoyed up by the spirit of hope and love and fullness of life.

The world today needs the Christmas message and the Christmas spirit. Let this season bring the same to us with a newer meaning and with a deeper joy than ever before.

#### ADVANCE PROGRAM OF THE BOARD OF MINISTERIAL RELIEF

The Reformed Church is moving forward to the accomplishment of this holy task for six reasons:

First. The care of the aged or disabled servants of any society or organization, by that society or organization, is universally recognized as a paramount duty. Men everywhere point the finger of scorn at those institutions which enrich themselves on the fruitage of human toil, and then cast aside the toiler in the day of his old age or disability. This duty is both economic and moral. The producer of values, whether spiritual or material, deserves a fair share of that which he produces. It is his due. Both from an economic point of view which regards an old age pension as a "wage earned during productive years and wisely deferred for payment to the years of disability," and from a moral point of view which regards the obligation to care for dependent classes as fundamentally just, the duty is paramount. All of this applies fully as much to the Church as it does to an industrial concern.

Second. The adequate care of the disabled servants of the Church is one of the clearest duties outlined in the Word of God. The support of the Levite was both sufficient and permanent. The prophet summed up God's requirements as these: "To do justly and to love mercy and to walk humbly before thy God." The widow of the Gospel minister or missionary, who is really the heart of the whole task, is singled out in Scripture as the special recipient of divine tenderness and favor. The prophet pictured Jehovah as the "Judge of the widow and the Father of the fatherless," while the Apostle James tested the Apostolic Church by the standard of pure religion which consists in "visiting the fatherless and the widows." Reformed people boast themselves of their adherence to the Pauline doctrines; they may well ask themselves how they are measuring up to the duties outlined by the Apostle James.

Third. The demands which the Church makes upon her ministers enforce the reasonableness and the importance of this service. She asks that they be men set apart from a secular to a sacred calling. She encourages them to undergo a long period of preparation which involves a constant outlay of money without any appreciable return as income during the days

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of apprenticeship. She bids them give her their unstinted energy and their undivided time. She looks with suspicion upon any diversion of their talents or time into channels of material prosperity for themselves. She rewards them with a bare competence, which, when it is averaged with the returns in any other high calling, falls fearfully below the level, and which is scarcely on the plane of those forms of labor whose economic standard is not half so high. She pleads with them to establish Christian homes in which children may grow up. She points with pride to some of the choicest products of her ministers' homes, men who are found in Presidents' chairs, in Cabinet offices, on Judges' benches, in all the walks and stations of life, occupying worthily the highest positions. If she makes all these demands upon them she owes it to them that they may be fully provided for in the day of their old age and disability.

Fourth. The needs of her disabled servants rise to-day to the Lord God of Hosts as a cry for justice. Honored ministers who have served humbly and fruitfully for three and four decades are suffering the pangs of want. Aged women who have been left desolate by the death of those, the burdens of whose ministry they have shared, are to-day tasting the "inside of the cup" and are finding it bitter. Our Board cannot share with the Church all the intimacies of the suffering servants of God. There are aged ministers who have not sufficient or reasonable clothing suitable for the simplest services in the house of God. There are widows with growing children who, toiling day and night with the needle and sometimes over the washboards, are not able to keep pace with the high cost of living, and are compelled to take promising lads out of high school and to deprive them of needed education, when in some cases the faces of the deceased ministers' sons have been set toward the Gospel ministry, despite all the hardships they have encountered at home. There are old couples drawing near the evening of life, without children or near relatives upon whom to lean, with barely enough to provide the commonest necessities of life and without one of its luxuries. The cry of all these is loud in the ears of the living and Eternal God. He is challenging His Church to-day, "Give ye them to eat!"

Fifth. The mission of the Church to evangelize the world, so clearly recognized as her supreme duty and so imperfectly fulfilled, demands new efficiency in the leadership of the Church. She will not, cannot rise higher than the levels of her ordained leadership. If she will release her ministers from the bondage of fear over approaching old age, she will unlock treasuries of power for herself. She will, by this, prove to a gainsaying world, that she believes in her mission and in her power to fulfill it. Every good economic, social and moral challenge which is so distortedly voiced in the unrest of the world, and which is so violently set forth in those fundamentally fallacious schemes of life that threaten to engulf the nation, comes eventually to the Church for its solution. Every great moral reform and all the redemptive forces of the race must be kindled into a glow at the altar of the Church. If her priests are heavy with the sleep of burdens unjustly borne, are full of fear because of the specter of want that will not down, her fires will flicker dimly. If she turns aside from her ordained leadership in the days of its adversity, the choicest flower of her youth will not offer themselves for leadership in the days of their prosperity.

Sixth. The approval of her Lord awaits her fulfillment of His imperative command. He who said, "Go into all the world,"

also said, "I was hungry and ye gave me to eat. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." It is well for Christian men and women to give largely to build, maintain and endow great institutions, libraries and art institutes, universities and hospitals, associations for young men and young women. These and a hundred other things are worthy of those who seek the approval of Christ. But if the Church shall do all these things, "even giving her body to be burned," and have not that sweet and gracious charity, that grace of love for those who have served her, it "will profit her nothing." "The Lord is mindful of His own," and if the Church has the mind of Christ she will seek the welfare of those who most clearly, although all too imperfectly, represent Him on earth.

#### Board of Relief

#### NAZARETH ORPHANS' HOME

The Christmas season is very near. Our children are constantly speaking of Santa Claus and what they want him to bring for Christmas. They do not want to be forgotten. Who will be a Santa Claus to them? Almost daily they enumerate the good things to eat and the toys which they expect Santa Claus to bring them. We hope they will not be disappointed. The kind friends of the orphans, we are sure, will remember the little ones, and make them happy.

The boys are asking quite frequently when we would butcher a few hogs. They are anxious for sausage and scrapple. They shall have their desire satisfied soon.

We need some special contributions towards a new engine. Our engine that we now use is worn pretty hard and it has not horsepower enough to do the work, especially for sawing wood. A new engine will cost us about \$273. We hope some kind people will help us in this project.

We have 46 children in the Home just now. Three were dismissed. All are well at this writing with the exception of a few, who have colds.

#### THE REV. JOHN MILTON KENDIG, D. D.

At 6.45 A. M., Friday, November 21st, the Church militant lost one of her great leaders when the Rev. John M. Kendig, D. D., answered the summons to leave this temporal home for an eternal one. But two weeks before his death he was found at his post in the pulpit of the Church which he so faithfully supplied for the past few years. Possibly we can get a close view of the life of this grand, princely preacher if we quote a few sentences from a letter of his old friend, the Rev. J. J. Leberman, D. D., written to the family a few days before the death of Dr. Kendig. Reviewing his student days, Dr. Leberman says, "He never shirked or failed in all his duties—he sought to get at the root and foundation of things and finding the foundation he built a fine and lasting superstructure thereon." After he had gone into the active ministry and these two good friends came together again by serving neighboring congregations, Dr. Leberman writes: "We assisted each other at every opportunity. The congregations which I served were always glad to hear him preach, as they regarded him as one of the ablest men in the Classis, if not in the Ohio Synod. One can well estimate his power and ability when he was for years on almost every board and committee of importance in the Synod, as well as some of the boards of General Synod. His advice was sought and given

## Educational Column

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

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in all the great movements of the Church. For many years he was the delegate to General Synod from the Classis in which he served. No greater pleasure did I have than to get one of his splendid, rich letters, which came to me at frequent intervals, in which he discussed all the important movements of the Church, as well as the social and political questions under consideration or which were being discussed in the political life of the country. He was a profound student of the Scriptures and was among the best to interpret them, and had a special gift to bring out the deeper spiritual meaning which lay hidden, as it were, from the ordinary reader of the Bible. He had a profound sense of the performance of duty. Whatever seemed to be a call from the Lord and Master he sought to answer. I remember when the Ohio Synod was in need of a superintendent of missions, man after man was challenged but failed to respond—finally he was suggested as a candidate and elected. After prayerful consideration, though he was carrying forward a successful work in his first charge and the people were unwilling to have him leave—he accepted the call because he felt that the Church had need of him and the work was of so great importance that he willingly gave up the pleasures of a settled pastorate to go up and down, hither and thither, through the borders of the Church to arouse and awaken the people to the need of establishing new congregations and extending the Kingdom. So also when the Board of Missions of the General Synod had determined to establish a mission in Chicago—effort after effort had been made to secure a missionary to undertake the work. All failed to respond. At a meeting of the Board, of which he was a member, at Pittsburgh, someone said, "Dr. Kendig, why don't you undertake the work?" His answer was to this effect, "If I know that it is the Lord's call I will go. I will take it under consideration." In due time, after careful consideration, he responded favorably, again leaving a charge which he was successfully serving. There was no one that could have done a better work than he did in so difficult a field as Chicago. He was conscientious in all his work throughout a period of nearly half a century and is highly esteemed by the entire Reformed Church. He was a faithful and loyal servant of the Master.

During the latter part of the summer he discovered that a great pain in his right shoulder was caused by a fibrous tumor. His condition was not regarded as serious until a few weeks before his death. His last sermon was preached in the Canfield Reformed Church less than two weeks before his death.

He entered the Heidelberg Theological Seminary in 1870, and was licensed and ordained by the Ohio Synod, May 5, 1872. Installed pastor of Grace Church, Columbiana, O., June, 1872. That same year, in October, he was elected the stated clerk of the Eastern Ohio Classis, serving six years. In 1878 he was elected the superintendent of missions of the Ohio Synod. Elected a member of the Board of Visitors of the Seminary, 1879, and president of the Ohio Synod at Xenia, O., 1878. He served the Board of Missions from the time of his election in May, 1878, for fifteen years. Elected superintendent of missions 1878, and served one year. In 1889 he was elected for the second time as president of the Ohio Synod. He was a trustee of the Seminary, 1888-1894, and on the Board of Regents of Heidelberg University, 1898-1916, on the Board of Visitors and Board of Education.

He served the following charges: Columbiana, June, 1872-Sept., 1878; Lancaster, Oct., 1879-June, 1881; Canton, June, 1881-Sept., 1883; Canfield, Sept., 1883-April,

1893; Chicago Mission, April, 1893, to July, 1898; St. Paul's, Youngstown, July, 1898-April, 1905; Uniontown, April, 1905-April, 1914. Supplied the Market St., Akron, Church, Sept., 1914-February, 1915, and the Canfield and North Jackson congregations from June, 1915, to Nov. 9, 1919, when he preached his last sermon in Zion's Church, Canfield. Just a few days before this worship he wrote the writer, "My work is done—I have only the past to review; the future is a shortening view—but 'God's in the world and all is well.'" He was 76 years 8 months and 23 days old. His widow, three children—Mrs. B. A. Hilbish, of Akron; Mrs. C. M. Sonnedeker, of Pittsburgh, and John L. Kendig, U. S. N.—and two grandchildren remain. There are also a brother and two sisters.

He preached 6,461 sermons, performed 234 marriages, 324 baptisms of infants and 105 baptisms of adults. 781 were received into the Church and he officiated at 510 funerals. His first sermon was preached at Columbiana on June 2, 1872, from Romans 15: 29, 30, 32.

The funeral was held on Monday afternoon, November 24, with burial in the Canfield Cemetery. A few days before his death he called some of his ministerial friends to his bedside, and when the Rev. F. Mayer, D. D., pastor of the First Church of Youngstown, came he charged him with the services as they were conducted at the funeral. At the house the Rev. Ed. D. Wettach, D. D., read the Scripture lesson, followed by prayer by the Rev. I. N. Hahn. At the Church Rev. Mr. Hollister read the 90th Psalm and the prayer was offered by the Rev. A. Theo. Wright, B. D., S. T. D. The obituary was read by the Rev. L. J. Rohrbach and the sermon was preached by the Rev. Frederick Mayer, D. D., followed by remarks by the Rev. Richard R. Yocum. Two duets, "Jesus, I Live to Thee" and "In the Cross of Christ I Glory," were sung at the Church. At the grave the prayer was read by the Rev. Harry J. Rohrbach; the Rev. Henry Gekeler, D. D., committed the body to the earth, and the benediction was pronounced by the Rev. John O. Reagle, D. D. Other ministers who were present were the Rev. R. W. Bloemker and the Rev. H. Hart.

Richard R. Yocum

#### EBENEZER MACKEY, Litt. D.

##### A Tribute

The "Messenger" last week gave to its readers the sad intelligence that this prominent educator and man of sterling qualities and excellent Christian character died recently at St. Francis' Hospital, Trenton, N. J. Doubtless others will write of his masterful work and his lasting influence for good in his chosen profession. This brief tribute is simply, but more the less cordially, that of a friend to a friend.

We first met each other, as mere boys, at Mercersburg, Pa., and spent four years together there, he entering the Freshman Class, and I taking a year in the Preparatory Department, thus graduating a year later than he. Though not classmates, we had much in common. We were nearly the same age; side by side we sat in chapel and listened, enraptured, to the soul-stirring discourses of our dearly beloved teacher and preacher, the sainted Dr. E. E. Higbee, and we were members of the same literary society. It was during this period that Dr. Mackey took the most solemn and far-reaching step of his life. Here follows his own description of the heavenly light that shone in the darkness: "I went to him (Dr. Higbee) for help when I was trying to decide the momentous question of joining the Church; told him that I could not love God as I thought I ought;

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that I could love people that I had seen, but not an invisible, unimaginable being, a spirit. He said, 'Obedience is love. Obey Him, and you will learn to love Him.' My problem was solved, and no tongue can tell how much that answer did for me."

After graduation Dr. Mackey returned to his native town of Butler, Pa., and took up the profession of teaching. He established the high school of that borough, and for a number of years was its efficient superintendent. At the same time he identified himself with the Reformed Church of the town and soon became one of its most active workers and leading spirits. It was largely through his influence, along with the guidance of a kindly providence, that my attention was directed thither, and in due time was installed as pastor of that young and promising congregation. And so our divergent paths came together again. And it was only then, and during the precious years that followed, that I learned to know my friend aright, and had the opportunity properly to estimate his worth. He was Sunday School superintendent, choir leader, deacon, and finally elder, in the Church, and in each and all of these various offices he was dependable to the last degree, always ready and willing and eager to do his best in helping the good work along. What a consecrated helpmeet he was! What an invaluable co-laborer in the Lord! He could hardly have been more interested in the welfare of the congregation if he had been the pastor himself, or if it had been his actual life work to build up the people in the faith once delivered unto the saints. He was one of the most conscientious of men. If by any chance he found himself tripped into a mistake, the amende honorable immediately followed; or if he even imagined he had hurt anyone's feelings he was most profound and heartfelt in his apologies. In all the happy associations we had with each other during those halcyon days, when we were both at our best, physically and professionally, he never seemed to lose sight of what he regarded as the proper relation between us, not that of college chum to college chum simply, not merely that of friend to friend in the ordinary acceptance of the term, but rather, in his mind, that of parishioner to pastor. He had the most profound respect for the office of the ministry. Two events stand out in bolder relief now than ever before; one was his pastor's marriage, at which he graciously served as best man; the other, a year or two later, his own marriage, at which his pastor, along with our mutual and now greatly lamented friend, the Rev. Dr. N. C. Schaefter, was pleased to perform the ceremony.

I cannot forbear quoting here from a letter received several years ago from this best of friends, "loved long since, but lost awhile." After unburdening his heart as perhaps he had never done before, outside of his own family, speaking of his gains and losses, his successes and failures, his hopes and disappointments, this is what he wrote:

"Pardon these personal—shall I say, confessions? It is perhaps only as a confession to you, dear friend, and my pastor still, though I am forced to new allegiances, that they are in any degree justifiable or in place. As such may they be evidence of my enduring esteem for you, a comrade of my soul."

All too soon the separation came again, when he moved higher up into the superintendency of public schools at Reading, Pa., and finally his removal in 1902 to a similar position in Trenton, N. J., where the climax of his life's work was attained. How the pastor missed him after he was gone—missed his counsels, his encouragement, his help, when need was sorest! But the warm friendship continued unbroken,

on and on. It takes more than time, or distance, or "the march of the encroaching city," to sever "the tie that binds."

The last time I saw my friend was a little over a year ago, at his home in Trenton. We had only an hour or two to be together. But there was, and continues to be, something passing sweet in that one more meeting, face to face, brief though it was, ere the night came "under the sunset skies." The last expressed desire of his heart was granted: "I want to die in harness, with all my fighting armor on." Only a few short months elapsed between his resignation, compelled by his fast breaking down health, and his passing into the "house not made with hands, eternal in the heavens," and his reception of the crown of life.

"Jesus, Thou Prince of Life,  
Thy chosen cannot die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high."

D. N. H.

San Gabriel, California

#### MR. ALBERT EDWARD TATE, SR.

Mr. Albert E. Tate, Sr., of Dale Borough, a suburb of Johnstown, died suddenly of heart failure Sunday, September 14. He arose apparently in his usual health, and for the last year seemed to be in better health than usual, working regularly. Mr. Tate and daughters were preparing for Sunday School when he was stricken, and died shortly afterward. He was the son of Stephen and Henrietta Carpenter Tate and was born at Everett, Pa. He came to Johnstown about 1880, and during the most of the time since then was an efficient employee of the Cambria Steel Company. In 1883 he was married to Miss Annie Merle. Shortly afterward he united with St. John's Church and was a member at the time of his death. He is survived by his wife, two sons and five daughters. His brother, Rev. Martin Tate, is the Episcopal rector at Waterloo, Ia.

The funeral services were conducted by his pastor, Dr. Mickley. Interment in Oak Cemetery.

#### MRS. SAMUEL D. HERSHBERGER

Mrs. Samuel D. Hershberger died July 25th at Johnstown, Pa., aged 66 years. Though she had been confined to her home for over a year, her death was sudden. She was the daughter of Valentine and Juliana Reisling and was born in St. Clair Township, Bedford County. She was married to S. D. Hershberger in 1879. Until 1882 they resided in Johnstown. In 1882 they moved to Canton, O., returning here about 18 years ago. During these years she was a faithful member of St. John's Church. She is survived by her husband, one daughter and three sons. Both her husband and daughter belong to the choir.

The funeral services were conducted by her pastor. Interment in Grandview Cemetery.

#### JOHN E. GEIST

John Everett Geist, formerly of Worthville, Pa., passed away Tuesday evening, November 25, 1919, at Allison, Colorado, to which place he and Mrs. Geist had removed seven years ago in the hope of better health for the deceased. He was aged about fifty years. The body was brought back to Worthville, Pa., for interment, Rev. D. W. Kerr, of Fayette, N. Y., a former pastor, officiating.

Mr. Geist was a life-long member of the Reformed Church at Worthville up to the time of his removal to Colorado, and several years since gave the Reformed Church a Building Fund of \$500.

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